Zion's Herald

Wednesday, September 7, 1898

ANNIVERSARY OFFER

In connection with the celebration of

Its Past

75 Years,

and to mark the beginning of a

Larger Future,

ZION'S HERALD

will be sent to new subscribers from date

to

January 1, 1900,

for

$2.50,

the price of one year's subscription.

Some-how the brilliancy of the cut glass and bric-a-brac is dimmed after the washing. It's the fault of the soap, most of which contains rosin and alkali. Ivory Soap contains neither; makes foamy suds. Rinse thoroughly with clean water and the glass will sparkle with a new brilliancy.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

Copyright, 1898, by The Procter & Gamble Co., Cincinnati.

It is the aim of ZION'S HERALD to be an exponent of Methodism at its best — earnest, critical, progressive, and adapted to all the needs of an increasing constituency.

The HERALD should be the best ally of the preacher, and the moral and intellectual inspiration of the home.

By charter obligation, the income from the magnificent property on Bromfield St., Boston, and all the profits from the publication of the HERALD, inure to the benefit of the worn-out preachers and their families.

Every new subscriber to the HERALD becomes a contributor to the support and comfort of these revered beneficiaries.

These great facts bring the HERALD into a relation to its constituency in New England that no other paper sustains. The subscribers are practically the proprietors of the HERALD; they should therefore support their own.

ZION'S HERALD should hold the ground in New England Methodism against all competitors. The Wesleyan Association is the grandest beneficence in the denomination. The trustees are distinguished laymen, who guard the interests of the Association and ZION'S HERALD with most able and jealous care.

Let every minister and every reader unite in this anniversary year to increase the usefulness of

ZION'S HERALD.

The observance of the following points will greatly facilitate the canvass: —

1. Make the announcement of the fall offer to new subscribers to your congregation at once. Talk much about it in all the services of your church and during pastoral calls.

2. State that new subscribers can go on the list at once and receive the paper until Jan. 1, 1900, for $2.50, and that they can hand the amount to you at any time before the next session of your Conference.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All business letters should be addressed to the Publisher.

Zion's Herald

Volume LXXVI Boston, Wednesday, September 7, 1898 Number 36

Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, $2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

A Step in Advance

The ease with which we inaugurate radical departures is remarkable. One would have supposed that nothing could be more startling than to find in army records, "Mrs. Lieutenant Anita N. McGee, contract surgeon." The fact seems to have passed with scarcely a word of comment. Mrs. McGee is the daughter of Prof. Simon Newcomb, and the wife of Dr. W. H. McGee, the director of the American Bureau of Ethnology at Washington. At the beginning of the war she offered her services to the Government and, her offer being accepted, she signed a contract to serve as long as her help was required. She is borne on the books as an assistant surgeon with the rank of a first lieutenant of volunteers. The Surgeon General of the army committed to her charge the selection of female nurses, and she has passed upon more than 4,000 applications of that kind. Last week she was ordered to Montauk to inspect the hospitals of Camp Wikoff, and report if the number of nurses there is sufficient for the proper care of the sick. She also detailed thirty nurses for duty in Porto Rico. She is thoroughly competent, and her appointment will undoubtedly be of great benefit to the hospital service. It is not so much a question of rights as it is a question of competency.

A Model Campaign

Von Moltke's campaign to Koniggratz is held up as a model of preparation. Sir Herbert Kitchener's expedition for the recovery of the Soudan bids fair to rival that of the great Von Moltke. British campaigning in Africa up to this time has not been brilliant. The failure of thirteen years ago is still fresh in the minds of English-speaking people, and the death of Gordon is rightly attributed to the blundering delay of those who should have relieved him. The advance of Sir Herbert from Cairo to the very gates of Khartoum shows preparatory work that is almost as perfect as a mathematical demonstration. The way was marked out with painstaking thoroughness, and every step has been a step in advance. There has been no delay, no stumbling, no blunders. With the regularity of an express train he has brought his army from point to point on regular schedule time, almost without a break. The latest reports from him show that he is in possession of Omdurman. He has been two years in reaching this point, but so admirably has everything been managed that not a single break has occurred. If Gen. Gordon could have had such a man as Sir Herbert behind him, he would have held for England what it has taken her thirteen years to re-conquer, and his valuable life would have been spared to the service of a country which shamefully abandoned him to his fate.

Great Britain Said No

There does not seem to be any reason to doubt that France planned to have Europe interfere in Spain's behalf. It would have been a dexterous stroke of policy had she succeeded in uniting all the Powers against the United States, for it would have diverted their attention from disquieting matters at home and would have been an assertion of European supremacy. With her adroitness in diplomacy, joined with exceptional good fortune, she succeeded in gaining the assent of Italy, Austria, Russia, and even Germany. She looked upon Great Britain as the nation most easily won to her side because of the menacing attitude assumed by President Cleveland, and because of the disputes which so often arise between the two nations speaking the same language. But to her intense chagrin, and to the utter defeat of all her plans, Great Britain not only refused to join such a movement, but declared that if any further steps were taken in that direction she would join forces with the United States and declare war against all interference from any quarter of the globe. It is needless to say that nothing more was done.

A Powerful Trust

It is announced that a company has been organized to purchase several plants for the manufacture of iron and steel. It will have a capital of $200,000,000, and of course will fix the prices of iron and steel throughout the United States. Overtures have also been made to the American Steel and Wire Company which controls three-fourths of the production of wire rods and barbed wire in the United States. Should this company join its forces to the new company, the two would form the most important trust in the United States for many reasons. There is no doubt but that united management is economical, but the history of trusts thus far shows a very decided tendency to raise prices without increasing wages. At a time when it is absolutely essential that we should have a merchant marine in order to sell our goods in a foreign market, it is not encouraging to find the materials so largely in possession of any trust, monopoly or corporation, unless these manufacturers are themselves to become builders of ships.

Prejudice Run Mad

Nearly four years ago an officer of the French army was accused of selling plans of French fortifications to an agent of a foreign government. He was tried by a court martial, behind closed doors, found guilty, and sentenced to life imprisonment on an island off the coast of French Guiana. All the incidents of the trial were worthy of the days of the Inquisition. The officer was a Jew. It has never been denied that he owed his conviction more to that fact than to any evidence against him. Less than two months ago the Secretary of War made a statement to the French Chamber of Deputies to the effect that he had discovered the one scrap of evidence needed to remove all question of the guilt of Dreyfus. The Chamber by a practically unanimous vote placed its seal upon the verdict. That was supposed to put an end to the matter. Last week it was discovered that this scrap of evidence was forged. All France has been thrown into a frenzy, and there is no doubt but that the Government will be compelled to have the case re-tried with open doors. Guilty or innocent, the whole course of the French Government is the most flagrant disregard of all the principles of equity that has ever disgraced a modern nation.

Chicago's Great Undertaking

It is said that within a year from this time the new drainage canal of Chicago will be completed. There are few cities in the world — if indeed there is even one other — that would undertake such a work. It involved nothing less than an excavation half as much as that of the Suez Canal, which cost $100,000,000, and very little less than that of the Manchester Canal, which cost $77,000,000. It involved, also, the turning of the Chicago River backwards and making it flow towards its source, with 300,000 cubic feet of water pouring into it every minute from Lake Michigan. There will be a free water-way with twenty-two feet of water, which will give far greater navigable advantages than were ever afforded by any considerable part of the original river. The new canal, with the water from Lake Michigan, will empty into the Des Plaines River at Joliet, and that river uniting to form the Illinois is a tributary of the Mississippi. The Des Plaines will no longer be a sickly stream through all the summer months, but will have a powerful

current of water all the year. It is claimed that the level of the Great Lakes will not be reduced more than five inches, while the dangers of high water will be almost entirely removed. The expense is not yet known; about $25,000,000 has already been expended. As the canal is a gravity stream, the maintenance will be a small item compared with the advantages of having the finest sewer in the world, with the possibility of some day enlarging it into a commercial highway.

The Revenues from Intoxicating Liquors

High license is popularly supposed to be in the interest of temperance by those who have not investigated the matter. As a matter of fact, high license is practically taking the liquor-dealers into partnership with the State. Just at this time when the State of New York is hunting for popular issues, the suggestion is made that it would be a good thing to repeal the present liquor law of that State. To this there is a ready and a sufficient answer. The city of New York gets $8,115,116.05 from the sale of liquor this year; the State receives $4,090,408 23. With taxes as high as they are now, it would be the death-knell of any party if it should seriously propose to add $12,000,000. The liquor-dealers themselves are keenly alive to the immense advantage they possess in being able to point to such figures as these. They have also recently made good their claim that they are paying taxes far exceeding the cost of all the courts, police systems and asylums in the United States. The National Government receives $121,000,000 from this source; the state, county and municipal governments about $60,000,000 more. As every family in the United States now derives an annual revenue of about $14 from the liquor traffic — in the shape of taxes paid by the liquor trade — it will be doubly hard to rally votes enough to defeat the manufacture, importation and sale of intoxicating liquors. Of course it can easily be shown that it is a poor bargain that licenses the sale when twice that amount of money must be expended because of the sale; but the glamour of figures that run into the millions deadens the sensibilities even of good men and women. We shall live long enough to be ashamed of this era, but in the meantime the liquor-dealers have certainly scored a point.

The Subway Completed

Last Saturday Boston made use of the whole of the subway for the first time. About half of it has been in use for nearly a year, and has proved a great convenience. The part opened Saturday will increase the traffic and the convenience tenfold. It is very easy to get across the city now; the time has been reduced more than one-half, and the liability to blockades is very small. As far as it goes, people agree that it is an unqualified success, and they are commending the wisdom and skill of those who conceived and planned it. It is a great work to be undertaken by the city under the circumstances, and its successful completion, without any delay and without any of those unfortunate scandals which so often characterize works of this kind, is a credit to the city. It is a valuable aid to the transportation of the 600,000 passengers who every day depend on the street cars, but the fact that only one-tenth of this number can use the subway shows that Boston has yet other difficulties to overcome in order to solve the problem of rapid transit. That she has done so well with this important part, is ample promise that she will finally succeed.

The Coming of the Ships

Boston was delighted to welcome a fleet of men-of-war from Cuba and Porto Rico on Friday. Led by the battleship Massachusetts, the column came up the harbor under lively volleys of cheers from tens of thousands who had gathered to do them honor. The parade on Saturday afternoon was enthusiastic from start to finish. Ships and men are alike deserving of this genuine Boston greeting. The Navy has always had an enviable place in the hearts of the New England people; it has materially enlarged and enriched that place during the present war. The Massachusetts returns to New York this week, where she will be placed in the dry dock on the 15th. The time is not far distant when Boston will have a dry dock large enough to accommodate the largest ships. The smaller ships will undergo repairs here, except the Topeka, which is under orders to return to New York with the Massachusetts.

A Queen Comes to Her Throne

Wilhelmina, daughter of William III., reached her 18th birthday on the 31st of August. By the Dutch law she became queen on that day without ceremony or official action of any kind. Her mother, the queen regent, issued a notice that her duties were at an end, and Wilhelmina followed with a proclamation accepting the responsibility which the day brought to her. On Tuesday, Sept. 6, she was inaugurated; for the Dutch are too republican to have a coronation. Standing in the Nieuwe Kirk at Amsterdam she took the prescribed oath, and thus put herself on record as the sovereign. Holland has never had a queen before, although she has twice had a queen regent. With the exception of Queen Victoria, Wilhelmina is the only woman sovereign in all the world. She is a beautiful girl, thoroughly trained by a wise and faithful mother in the principles of self-control, thrift and righteousness. She has had the best of teachers, and has been a clever and painstaking student. She has a large place in the hearts of all her people. Never queen came to her throne from whom more might reasonably be expected than from Wilhelmina. Two weeks of festivities inaugurate a reign that all Christian people devoutly hope may be the best in the history of the Netherlands.

Determining Temperature by Sound

By placing a wire made of German silver, and another made of copper, inside a hollow tube of ordinary telegraph wire, Dr. George C. Whipple, the biologist, of Brooklyn, N. Y., has been able to perfect an instrument which makes it possible to hear both heat and cold. The electrical resistance of the two inner wires differs with any change of temperature; connecting these with a telephone receiver, a buzzing sound is heard. In the centre of the dial face is a pointer pivoted in the middle; surrounding the dial face is a row of figures. Holding the receiver to the ear, the operator gradually moves the pointer till the buzzing ceases. The figure on which the pointer rests is the temperature at the other end of the connection. It would be easy to have the machine ring a bell and thus give warning of a rising or falling temperature. One of these instruments is now in use at the State House in Boston. One of these wire tubes enclosing the two wires is placed in the wainscoting of the corridors at the height of a man's shoulders. By placing the telephone to his ear and turning the pointer till the buzzing ceases, the engineer can learn the temperature without leaving his room. Professor Peary took one of these instruments to the Arctic and will be able to hear how cold it really is without exposing himself, if he is so minded.

The Progress of Peace

It has been the least eventful week since the beginning of the war. Spain has been slow to appoint her peace commissioners, and those whom she has finally selected have not been willing to serve, if reports are to be trusted. Whether the Spanish ambassador at Paris, Senor Leon y Castillo, is or is not the ostensible head of the commission, there can be no doubt but that he will exercise large influence in its deliberations, for he is, by all manner of means, the ablest Spanish diplomat at hand. Mr. Justice White has not yet signified the acceptance of his appointment, but the impression prevails that he will not decline, since it is plainly manifest that the people join with the President in the wish that he should be one of our representatives.

The commissions provided to arrange for the evacuation of Cuba and Porto Rico have sailed, and their work will soon begin. No great difficulties are apprehended in their duties, although there are many questions to be decided.

Gen. Miles has come home from Porto Rico with about 4,500 of his troops, and has left about 12,000 on the island to do garrison duty until the Spaniards evacuate. Gen Shafter has come home from Santiago, but the most of his troops preceded him.

The condition of the soldiers returning from service in Cuba and Porto Rico does not improve, and gruesome reports continue to come from nearly all the encampments. There is an amount of sickness that is altogether beyond the normal rate even of unacclimated troops. Courts of inquiry fail to locate the trouble, and precautions do not seem to prevent. We shall be obliged to rely on discipline and experience to bring good health out of the hotbeds of disease, but this must come quickly, for with good reason the people are already impatient of delay. The soldiers themselves, as they come back to us, are the most terrible arraignment of the campaign.

ZION'S HERALD.

VOLUME I. NUMBER 1.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY THURSDAY AFTERNOON, BY MOORE AND PROWSE. No. 30. MARKET-STREET.... BOSTON, MASS.

$2,50 PER ANN.] THURSDAY, JANUARY 9, 1823. [HALF IN ADV.

ADDRESS!

THE appearance of a paper professedly devoted to religious and moral subjects, and espousing the cause of a particular sect or denomination, naturally excites an interest in the Christian public, and elicits inquiries concerning the editor and publishers, which claim from them a suitable address; avowing the principles on which they intend to conduct the same. No period, since the establishment of Christianity, has manifested such a spirit of inquiry among Christians of every denomination as the present. Christians have not only become more fervent in prayer and intercession at the throne of mercy for the *outpourings of the spirit* and the spread and infusion of divine wisdom and grace; but they have also become a reading, thinking and discriminating class of the community. Tracts and religious periodical publications are eagerly sought and carefully read, they have found their way with equal success, to the stately palace of the city and to the lonely cottage of the wilderness.—They are the humble instruments, under God, of causing the incense of many devout prayers to be offered on his holy altar: by them, in co-operation with the holy scriptures, many a place has become a *Bethel*, and houses fit temples for the Lord of hosts.

Religious intelligence derived from publications of this nature has a powerful tendency to promote christianity. Many persons have been induced, by reading accounts of remarkable conversions, the lives and characters of distinguished christians, to pray for the revival of religion in their own neighborhood and that they may, themselves, arrive at the same eminent degree of holiness as those whose narratives they have been perusing. The means used, the measures blest, the zeal promoted and the end produced, have all had a powerful influence to stimulate exertions in others. The account of scenes in distant places, where the Lord has poured out his spirit, has had the effect of quickening the saint and alarming the sinner.—Thanksgivings and praises have ascended to God for the manifestations of his grace to fallen man, in consequence of these means of communication, which might not otherwise have been rendered. "The works of the Lord are great, sought out of all them that have pleasure therein."

The friends of Jesus and all who pray for the peace of Jerusalem, rejoice to hear or read an authentic account of the increase of the Redeemer's kingdom. This has a tendency to subdue the spirit of selfishness which too often takes possession of Churches and Christians; for want of information on the doings of Gods spirit in other places they too often fall into a lifeless state and rarely extend their prayers or desires beyond themselves, or their own immediate neighbourhood. They read the word of God with carelessness, and consider it as having but little reference to themselves, but as a book of antiquated stories, legends and maxims, calculated for a people in the first days of the church; when attending public worship, perhaps they hear the faithful dispensation of the word. How little is the influence on their lives, or conversation? But when the doings of God's grace in the world, the operations of the Great Shepherd in bringing his sheep into the true fold, are known to Christians, if actuated by the true spirit, they will be aroused from their lethargy, and united with their fellow-christians, will 'pray,' in accordance with the Psalmist, 'for the peace of Jerusalem.—Peace be within thy walls and prosperity within thy palaces. For my brethren and companion's sakes, I will now say Peace be within thee. Because of the house of the Lord Our God, I will seek thy good." Such is the language of the Christian who rejoices in the intelligence of the revivals of religion in the world. With regard to what are termed revivals of religion, there are different opinions among professing Christians; but all, we trust, will agree in this doctrine, that man is, by nature, destitute of holy affections, that he must be converted, have a holy frame of spirit, and be renewed by grace, otherwise he cannot be accepted of Christ in the day when 'he shall make up his Jewels.' That God works by means, that it is our duty to plant and sow the seed of the word, but that God alone giveth the increase. Every thing, therefore, which tends to the quickening and alarming sinners, ought to be pursued. No means, in our opinion, is better calculated for this end, except the bible, than authentic information derived from periodical publications. Those who have been accustomed to information of this kind, regard it as one means of spiritual enjoyment and strength; it is their 'meat and their drink,' and serves to invigorate their souls in the discharge of their religious duties, as food does the body.

Our patrons may rest assured that it will be our aim to give them, from time to time, such wholesome food, as God, in his grace, shall furnish us; and to impart such information as shall tend to rouse the spirits and stimulate the exertions of every zealous and gospel Christian. Our publication is called the HERALD, and we shall endeavour to declare good news to the anxiously inquiring christian, to proclaim 'glad tidings of great joy' to all the humble followers of the meek and lowly Jesus.—To his name, we bow, in his name we commence, his grace we humbly supplicate and to him be all the glory. We rejoice that we are made the happy instruments of imparting truth and "glad tidings" to our fellow men, and of being the means of rousing to exertion, the latent powers of the true christian.—May we be supplied with grace from his abundant store 'and be thoroughly furnished to every good work,' endowed with wisdom, prudence and discretion. that these our exertions and labors may not 'be in vain in the Lord.'

This paper is commenced under peculiar circumstances—it is the professed advocate of a particular sect of Christians. whose humility, zeal, christian forbearance and perseverance in the cause of truth, have drawn from the real followers of the Redeemer, the warmest panegyrics, while they have been stigmatized with opprobrious epithets by the lukewarm and nominal christian. Their unaffected piety, their warmth in religious matters, their self-devotedness, their voluntary assumption and cheerful bearing of the cross, have all been branded with fanaticism and enthusiasm, and their followers have been accused of being infected with 'a zeal without knowledge.' Such revilings must be expected from the enemies of the cross; they are weapons which they use against the fortress of the christian, and have used from the beginning as the most successful But those who remain steadfast in the faith have reason to rejoice at the fruitless attempts of such persons; for in this situation they follow the example of the illustrious prophets of old, who were rejected for their adherence to the word of God. For their consolation they have the words of Christ: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast off your name as evil for the son of man's sake. Rejoice ye in that day and leap for joy; for, behold, your reward is great in heaven, for in like manner, did their fathers unto the prophets." From the enemies of religion, persecutions were to be expected, but from professing christians, a different line of conduct might justly have been anticipated; true it is, however, that with regard to the sect of METHODISTS, gross misrepresentations have been made, and false notions entertained of the doctrines and discipline of their Church; which has been thought in some instances, to border on licentiousness, even by persons from whom we ought, in christian charity, to have expected better things. This, however, may in part be attributed to the want of correct information with regard to their church. They have not, until very lately, especially in this country, had any periodical work expressly devoted to their cause; of course the means of information which the public possessed was very limited. They have never attempted to recommend themselves by high sounding titles, to the world; but by well ordered lives and conversation, to their God, "who seeth in secret,—and searcheth the hearts of the children of men." Their dress, deportment and demeanor correspond with the simplicity of the gospel they profess.

Their indefatigable zeal in the cause of their Redeemer, has been manifested from the commencement of their order, by its eminently pious founder, WESLEY, which has often caused the bitterness of self reproach from the pious of the established church, and has constrained them to acknowledge that, to appearance, most of the piety and real christianity in the Church of England, dwelt in that part of its members, which were *tauntingly* styled METHODISTS, the pompous shew and boast of Archbishops, Bishops, Priests and Deacons, to the contrary, notwithstanding. To the METHODISTS we owe the commencement of protestant MISSIONS;—these holy men, actuated by the true spirit of the gospel, and that faith which "stopped the mouths of lions," first illumined the dark regions of the earth with the light of celestial truth. Unawed by menaces of enemies or the taunts and insults of *professing Christians*, they commenced their march under the standard of the Great Captain of their Salvation, enduring the perils and privations of land and sea, for the glorious cause of their Redeemer.—Like faithful pioneers, they cleared the way through the parched and arid sands of the south, and the cold and icy regions of the north, a way, in which the true followers of the Blessed Jesus, of all denominations, have since delighted to travel. It will be the duty of the HERALD to proclaim these laudable exertions, to give correct information of the doings of this interesting sect to the world, not for the sake of vain boasting or triumph, but as a means of quickening others to similar and glorious exertions.

The life of the Christian is not an inactive one, like the temporal warrior, he must ever be at his post, watching the movements of the spiritual adversary. He must be "instant in season and out of season," he must not only "watch and pray," but wrestle, strive, fight for the cause which he has espoused; although such a state may appear appalling to the worldly and sensual man, who looks not beyond the enjoyments of this world, yet to the Christian who is actuated by love for souls and the honor and glory of Christ, it is a state of happiness and joy, his love is fervent and sincere, which *the waters of affliction cannot quench, neither can the floods of persecution overflow*, nor can it be purchased with the dross of sensual pleasures; these things would but be contemned.

Notwithstanding there are many professedly religious publications in New-England, there are *few*, it is to be *feared*, that are conducted on true gospel principles; this circumstance has made many Christians cautious in patronizing them, for fear of an imposition. This observation is particularly applicable to that respectable class whose cause the Herald is expressly designed to espouse—they have therefore, not been in the possession of all the means, to mark the progress of truth and righteousness on the earth. To the lovers of knowledge, to the friends of Christ, such means must be interesting and quickening; we shall therefore detail the efforts and successes of missionary societies of various denominations and particularly of that class whose exertions have been but slightly considered by publishers of periodical works; we shall define and mark out those benighted places where our brethren of the human race are walking in devious paths and where abomination abounds, that christian piety may be excited and pious laborers increased. To aid in this cause, part of the profits of this paper will be sacredly devoted, and the public may rest assured that in affording it patronage, they are contributing to the spread of the gospel, and imparting spiritual food to the poor and destitute.

It is customary in papers of this description to devote a small portion to the news of the week, which is in-

CELEBRATING OUR ANNIVERSARY

TO reach the age of seventy-five years is a notable and noteworthy event for any newspaper. It is especially significant to ZION'S HERALD. The history of this paper is unique in many respects. It is the oldest Methodist newspaper in the world. The formation of the Wesleyan Association as sponsor of the paper was a new thing in Methodism, and the success which has attended the enterprise is unrivaled. The paper and the building now represent a *bona fide* property of at least $400,000. This property has accumulated under the wise administration of the Wesleyan Association, the publishers and the editors of ZION'S HERALD, and the good offices of the ministers of the New England Conferences, without soliciting contributions or financial help from any one. A striking contrast is noted in the fact that it has cost the Methodist Episcopal Church at large more than $200,000 to put the *Advocates* upon a paying basis. But ZION'S HERALD and the Wesleyan Association never cost the church or an individual one dollar. Never was a collection requested, nor was any person ever asked to contribute one penny to their maintenance. As stated elsewhere, the superannuated ministers, their widows and children, are the sole beneficiaries of the Association. When the residue of the indebtedness on the property is paid, then, by charter obligation, the profits on the paper, with the net income of the building, must be annually divided as above stated. It is certainly fitting that, upon this 75th anniversary of the paper, New England Methodists and all special friends thereof should pause for a little to thank God for this great beneficence.

It is also fitting that we recall the men who have so largely contributed to bring about these gracious and remarkable results. It is especially wise that the men of this generation, whose memory reaches back into the past, should gather up into durable and permanent form the facts which, unless so recorded, would very largely perish. We are especially gratified, as our readers will be also, with the reminiscential contributions which are grouped in this number. Indeed, so finely and fully have these writers characterized the distinguished editors who have preceded the present incumbent that it would be a work of supererogation to make further reference to them.

And right here may the editor be permitted to say that while he has delighted to magnify the paper in this celebration, and to pay generous tribute to those who have rendered it distinguished service, any reference to himself has been particularly distasteful; and although he expostulated with his associates, and even commanded them to eliminate from their articles the paragraphs referring to himself, yet their claim that they were not being treated fairly and were being denied a proper liberty of expression which was rightfully theirs, set the authority of the editor at naught — they mutinied, in fact, and steered the ship their own way regardless of editorial protests.

Perhaps the difference in the manner of celebrating this event and that of the semi-centennial in 1873, is a good illustration of the change in the making of a paper after twenty-five years. An editorial, an address, and a poem — perhaps five columns in all — without a single illustration, mark the event of the semi-centennial. How pleased we should be to look into the faces of the members of the Wesleyan Association of that date! Thirteen of those who were then alive have since entered into glory. We give up this issue almost exclusively to this celebration, confident that it will be preserved in thousands of homes as a deeply prized souvenir. But when the century is rounded out, and the event is then properly observed, as it doubtless will be, how eagerly and gratefully will this number be examined for the facts and faces which it so fittingly enshrines!

WHAT IT HAS STOOD FOR

THE living newspaper has character — almost personality, certainly individuality. And this character has continuity — it persists — distinct from, though not uninfluenced by, its personal conductor. But if it is influenced, it also modifies. Newspaper character is a resultant of the two forces, heredity and environment; it is fed by soil and climate.

All this is true of ZION'S HERALD. It has had marked individuality. It inherited character from New England Puritan stock. It has had a Wesleyan heritage, with the bracing environment of the sturdy east wind, the radicalism of Puritan blood. With the stubbornness of Cromwell's Roundheads, it had the environment of modern tolerance. So it happens that the HERALD has always stood for something — never simply as the exponent of its editor — always as the fountain of positive opinions and the advocate and defender of principles. Hence it has been radically conservative and conservatively radical.

The HERALD was the first Methodist newspaper published in America, and it required no little daring to adventure such an enterprise. Its founders were the more aggressive members of the church which it represented. It was set for the defence of Methodist doctrine, polity and experience against the old conservatism of the established church. For be it remembered that Massachusetts had its state church for more than ten years after the HERALD was first published. Every respectable town had its settled minister, supported, like its civil officers and its town's poor, by a common tax upon its inhabitants. Methodists were a dissenting sect. Its itinerants — intruders and disturbers of order, outside of any healthy and respectable organization — were not recognized as ministers of the Gospel nor as respectable or desirable additions to a town's population. Occasionally one of these preachers was "warned out of town" by the civil authorities lest he should secure a legal residence and become a claimant on the pauper funds of the town. The HERALD therefore stood as the antagonist of this political church connection, and a factor in the abolition of the state church and the minister's tax. It stood for Wesleyan theology as against old Calvinism. Its elect were "whosoever will," and it taught a conscious and joyful experience of salvation from sin through repentance and faith in the Lord Jesus Christ. Those were days of theological conflict, when differences of creed often divided households. How much more would these modern Jews have no dealings with their Samaritan neighbors!

ZION'S HERALD was an aggressive force in the great temperance movement in the country — the first paper in Boston to espouse that cause and open its columns to the discussion of its moral and religious phases as well as its legal aspects. It has always stood for most advanced legal prohibition of the rum traffic.

At the renewal of antislavery agitation in the church (Methodism at the beginning was outspokenly antislavery) the HERALD opened its columns to the discussion of that question, disregarding in this the advice of Bishops and the admonition of General Conference, and ranged itself on the side of freedom. When parties began to be formed, and it was a question whether antislavery men should fight the evil within the church or from outside, the HERALD remained at once firmly Methodist and consistently antislavery. Those were days of hot discussion and aggressive agitation when the radical abolitionists were willing to destroy the church if it would not join them, and the conservatives were willing to be silent on that question rather than divide or imperil the church. In 1844 New England leadership was recognized as against the aggressions of slavery. A prominent Southern leader in the General Conference said: "The difficulties are with New England. Let New England go with all my heart. If the New England Conferences would secede, the rest of us would have peace." In this conflict ZION'S HERALD was the exponent of New England convictions, and, to the South, an incendiary sheet.

With its strong conservatism on all great doctrines and principles of Methodism in the past, it has been radically progressive in adaptation of polity to the conditions of the later days. Lay representation had in the HERALD a consistent and influential advocate; and it has favored the larger employment of woman in the Christian activities and official services of the church.

When fifty years ago the teachings of the Second Advent became in many sections abnormally prominent, developing bitterness of spirit and degenerating into fanaticism, sometimes disrupting churches, the HERALD, holding still the doctrine of Christ's second coming, sought to give it its proper place and relation to other Christian truth and make it a wholesome force in Christian service.

Equally it has held to the Wesleyan doctrines of sanctification of believers and of growth in grace, standing against fanaticism on the one hand and indifference on the other.

In a word, the HERALD has stood for the ultimate authority of the Scriptures, for soundness of doctrine, for honest and fearless investigation. It has stood for

righteousness in politics and for liberty for all the people. It has believed in progress, in knowledge of God, of revelation, of all the graces of the spirit, until the world shall be conquered for Christ, until we come to the stature of a full-grown man in Christ Jesus.

PERSONALS

— Dr. and Mrs. C. W. Drees of South America have returned to this country for a brief visit.

— Bishop Foster has returned from his summer's stay at Cottage City, and reports himself as greatly invigorated thereby.

— A pleasant call was received last week from Herbert Franklin Fisk, D. D., principal of Northwestern University's Preparatory School.

— The *Western* says of Bishop Mallalieu's presidency of the Utah Mission: "He was at his usual high grade of spiritual excellence and favor."

— Prof. S. F. Upham, D. D., is to supply St. Paul's Church, New York city, during the month of September. We congratulate the congregation.

— We are very happy to announce that Dr. G. M. Steele, who has been for several weeks at Clifton Springs, is visiting New England, reaching Wilbraham last week, and that we expect to see him in this city this week.

— Rev. C. A. Bowen, who has been at Nahant for the past eighteen months, left last week for Ohio to join the Ohio Conference. Until Conference meets he will supply the pulpit at Circleville, whose pastor, Dr. Creighton, is ill.

— Prof. James Taft Hatfield, of the chair of German, Northwestern University, after three months of naval service on the "Yale," has been honorably released from service, and has returned to Evanston to resume the duties of his department.

— The deeply gratifying news is received that Miss Belle J. Allen, one of our W. F. M. S. missionaries, is not dead, as was reported, but is recovering from the injuries received on June 29 in Yokohama harbor in the collision which resulted in the instant death of her companion, Miss Maud E. Simons.

— Dr. M. S. Kaufman, of Central Church, Brockton, has returned from his vacation, which he spent at Chautauqua. He preached at the First Church, Germantown, Aug. 28, and speaks in enthusiastic terms of the new structure and of the work which Rev. F. P. Parkin, D. D., has accomplished in his pastorate with that church.

— On Thursday evening, Sept. 1, Herbert N. Plumer, M. D., was united in marriage with Miss Alice L. Southworth, of Thomaston, Me. Rev. L. L. Hanscom officiated, assisted by the groom's father, Rev. C. A. Plumer, chaplain of the Maine State Prison, and a member of the East Maine Conference. Dr. Plumer graduated from Boston University last June, and located in Union, Me., where he has already started on what promises to be a lucrative practice.

— Miss Lucy Fisk, sister of the late Rev. Franklin Fisk, died at her home in Natick, Aug. 21, after a brief illness, aged 82. Her sister, Miss Sarah, to whose care she has been for so many years closely devoted, is now very feeble, at the age of 90, and is not expected long to linger. The funeral services were very impressive, being attended by the pastor, Dr. Mudge, assisted by Dr. Herbert F. Fisk, of Evanston, a nephew of the deceased. Miss Fisk by her generous gifts to the Methodist church in Natick, as well as to all other good causes, has left behind her an abiding memorial. Would there were more like her, willing to save in order to bestow!

— Bishop Mallalieu, in a note written from Wheatland, Wyo., Sept. 1, says: "Am now on my sixth Conference in six successive weeks, with immense distances to travel. Thermometer most of the days from 90 to 100 degrees. I am all right."

— Bishop and Mrs. Fowler and son and Dr. and Mrs. J. W. Hamilton and son arrived in Boston on the steamer "New England" on Friday of last week, having made a quick and enjoyable passage. Many friends were at the dock at Charlestown to welcome them.

— Gilbert Haven still lives in the thoughts and memories of multitudes of people. Especially is this true of the people in the Western frontier regions as well as in the South. Twenty-five years ago he ordained a young preacher, Robert Forbes, now the well-known, distinguished and pre-eminently successful presiding elder of the Duluth District of the North Minnesota Conference. Shortly after his ordination a son was born to him who now bears the name of Gilbert Haven Forbes. He has made the campaign of Santiago with great honor, and so in a sense Gilbert Haven is still in the forefront of progress and human enfranchisement.

— A writer of the memoir of Rev. Dr. W. T. Chase, of Hallowell, Me., which appears in last week's *Watchman*, thus forcefully presents the highest ideal for the Christian ministry: "He was not afraid of his own thinking or to give utterance to what he thought. Life was too earnest with him to act any part. He had a strong aversion to wrong, and he uncovered it; and a strong sympathy with the right, and he maintained it with all the intensity of his nature. One may not have agreed with him in his convictions; but you had fellowship with him because you were convinced that he was a man true to himself. He left the mark of his heavenly citizenship in the four-squareness of his earthly life."

— Franklin Rand, who perhaps more than any other one man deserves grateful and tender mention in this number, died Jan. 1, 1895. He had attended fifty-two annual sessions of the Wesleyan Association without a break. Dr. Ela very fittingly describes him and his work on and for the paper. President Dunn, at his funeral, speaking for the Wesleyan Association, said: "For thirty years he knew nothing else but ZION'S HERALD, and if he had personally owned the paper he could not have done more to advance its interests. By frugality and by constant and unremitting labor he so successfully managed the paper that a fund of $40,000 was accumulated, which gave the members of the Association the confidence and courage to purchase the site upon which the Wesleyan Building now stands. Franklin Rand thus laid the foundation for the success which has since been attained."

— Dr. Daniel Wise, so generally known and so universally beloved throughout the connection, is the only living ex-editor of the paper. Knowing how welcome some message from him for this issue would be, we twice wrote him, gently pressing him to comply, if ever so briefly. To our entreaty the following pathetic reply was received, dated Englewood, N. J., July 25: "My heart responds affirmatively to your request, but my head and the general condition of my brain and body compel me to decline it. During the late and continuous hot weather (thermometer at 90 almost every day), I suffer distressing pain in the head, vertigo attending every effort to think. I suffer much from physical debility; trembling of the limbs disables me from walking; chronic cystitis robs me of much sleep at night, and often causes me severe suffering. Thus my poor old body, loaded down with the burdens of 85 years and 6 months of active life, is 'like a clock worn out with eating time.' And 'the wheels of weary life' are at the point of standing still. My face is toward the future, and my constant prayer is that,

> "'Leaning on Jesus' breast, I may resign my breath,
> And in His kind embraces lose the bitterness of death.'

Therefore necessity compels me to decline the task you so kindly urge me to undertake, and which would be so congenial to me if I were other than an old man trembling on the brink of fate. I congratulate you on the very great excellence of the dear old HERALD."

BRIEFLETS

"Let us have a revival in every church in our New England Conferences and a ZION'S HERALD in every Methodist home," says Bishop Mallalieu.

Apropos to a certain allusion by Dr. Daniel Steele in his contribution on another page, we are happy to announce that he has written a comprehensive and convincing article upon the question of the retention of the Philippines, which we shall publish next week.

An editorial upon "Seventy-five Years of New England Methodism," prepared with much care especially for this number, is delayed, for the lack of space, until the next issue.

As a special anniversary offer, and to increase the usefulness of the HERALD, it will be sent to new subscribers from this date to January 1, 1900, for the price of one year's subscription — $2.50. The new subscriber may go upon the list at once, and pay his pastor for the paper at any time before the next session of his Annual Conference.

It is a source of no little gratification to know that ZION'S HERALD is regularly read by a large number of ministers throughout the connection at large, many of whom are kind enough to say that they find help in its columns from the independent suggestions and frank discussion of current topics in the denomination which are not found in the official press. This is certainly in harmony with the genius and spirit of the paper as voiced by its most influential founders and supporters. Hon. William Claflin said at a recent annual meeting of the Wesleyan Association that he wanted "a paper true to the genius of New England Methodism, independent and yet loyal, literary and yet spiritual, fully abreast and in touch with the social problems of the day." The regular price of the HERALD to ministers is $1.50 per year, but in harmony with the anniversary proposition to new subscribers, made elsewhere, it will be sent to all ministers from date of subscription to January 1, 1900, for $1.50.

One would have supposed that in the days of the brilliant Gilbert Haven, whose pen — to use the very fitting characterization of Dr. Holway — "coruscated," would have been the most prosperous era, financially, of the paper; but such was not the case. He was too radical, and often too strange and violent, for even New England Methodists. Many feared and distrusted him at that time as a leader, and the subscription list and income of the HERALD during his administration was relatively decreased. The best seven years of the HERALD financially were the years immediately following the inauguration of the present management and during that period when Hon. E. H. Dunn was president of the Wesleyan Association. The hard times of the

last three years, the sharp competition caused by the *Epworth Herald* at its very low price in clubs, and the limitations upon the business department, have resulted in a somewhat reduced annual income.

Our anniversary cover scarcely needs interpretation. The original design has been beautifully carried out by Mr. Moore, and tells its own story. The clouds of doubt and wrong and sorrow are shot through and through with light, bearing upon their shining surface Lowell's optimistic words, —

"Truth forever on the scaffold, wrong forever on the throne,
Yet the scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

And the rays from the Sun of Righteousness stream downward upon the Holy Bible, open at the first verse of St. John's Gospel, declaring and magnifying the Deity of Christ — the keynote of the Christian faith; while Science reverently crowns the Book with a wreath of laurel, recognizing, with the best Biblical scholars, the high claim of Paul that "The Word of God is not bound." The ribbon-encircled olive branches show what the dear old HERALD, venerable with its seventy-five years, has always stood for, and never so ardently as now — free grace, free conscience, free speech, freedom, righteousness, temperance, tolerance, and love.

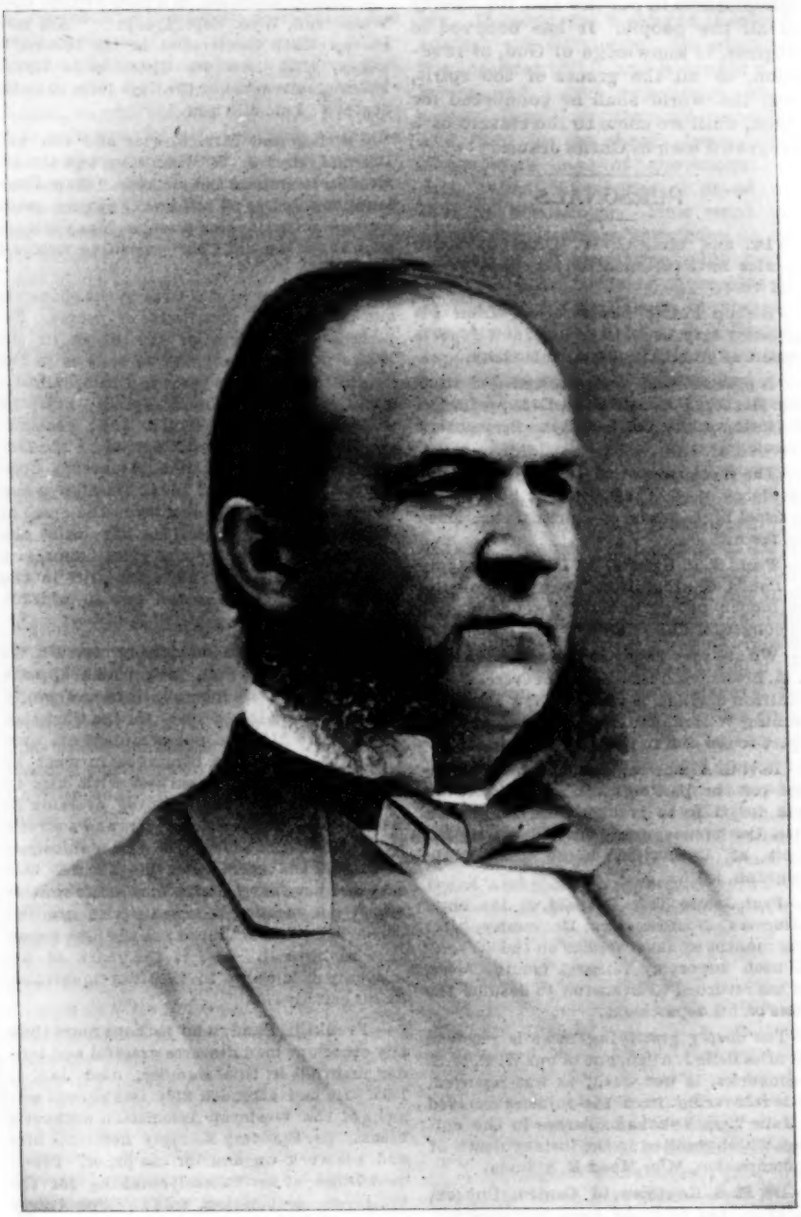
We surprise our assistant publisher, Mr. George E. Whitaker, by presenting his portrait in connection with his pertinent and interesting contribution.

To the many persons to whom are sent copies of this issue as samples, with the hope that they may be sufficiently interested to become permanent subscribers, it should be said that the normal arrangement of our departments is broken up in this number. The issue usually contains three pages of Outlook upon current events, four of editorial matter, from four to six of contributions, four family pages, Sunday-school notes, several pages of current news from the churches in New England, the Book Table, and the obituary columns.

It should be unnecessary to exhort our preachers to fill themselves with the intensely interesting matter which crowds our columns, especially from our contributors. If our younger ministers will absorb these facts, they will not need to be importuned to inform their congregations concerning the peculiar history of the Wesleyan Association or the claims of ZION'S HERALD.

Without the editor's knowledge or permission, this word of explanation is slipped in at the last moment before going to press. Our readers will be much disappointed on this joyous anniversary occasion not to find, among the numerous cuts of people connected with the paper, a picture of Dr. Parkhurst. Nothing, however, that we could do or say would induce him to allow the use of his photograph in this issue. And for even the retention of the meagre allusions to him in Chaplain Holway's and the writer's contributions, there was a battle royal. We who work beside this fearless, big-hearted, sympathetic man would gladly welcome an opportunity to reveal him as he is to the Methodist public, but that privilege is arbitrarily denied. As it is, for thus presuming upon editorial prerogative, who knows what direful punishment may be meted out to the

OFFICE EDITOR.



ALONZO S. WEED
Publisher

WE are surprising the publisher by presenting him to our readers. During the nearly thirty years that he has been in office, many of our readers have looked upon his genial and attractive face, and many more have been brought into business relations with him by correspondence concerning their subscriptions. Mr. Weed is of New England birth, a genuine son of the old stock, having first seen the light at Sandwich, N. H. He was educated in the district school and at the village academy. At seventeen years of age he left Sandwich and went by stage to Bangor, Me., where he became a trusted clerk in a store for seven years. Then he went into mercantile business for himself in that city, where he remained until elected publisher of this paper in January, 1871. He was a prominent Methodist layman in East Maine, a trustee of Bucksport Seminary, and held other positions of honor and usefulness in the church. In his long tenure of the position as agent, or publisher, of ZION'S HERALD he has won the confidence of the Wesleyan Association to a remarkable degree. He has been deeply and intelligently interested in all that has interested the church at large. He was earnest in the effort to secure lay delegation, and he has been an active member of the Boston Methodist Social Union and has served as president. He has been able to attend the sessions of the patronizing Conferences every year, and his visits have been highly appreciated by the ministers.

Mr. Weed is a man of fine mind, a diligent reader of the best literature, an intense lover of nature, and one of the most companionable men we ever met, equally at ease in all circles of society. The editor recalls with gratitude that at the first session of the Vermont Conference which he attended, "with much fear and trembling," in the beginning of his ministry, it was the publisher of the HERALD who sought him out and in some special attention and courtesies did much to reassure and encourage him. With the readers of ZION'S HERALD no face among the many presented will awaken more kindly and grateful emotions.

MEMBERS OF THE WESLEYAN ASSOCIATION

WHILE the Wesleyan Association has existed as much for the benefit of all the patronizing Conferences as for any one of the six, yet it was natural that it should have its headquarters in Boston, that its property should be located here, and that the members should be laymen within easy reach of a call for a meeting for deliberation and necessary action. It will be seen by the names of past and present members — which appear here and elsewhere in this number — that the Association has been made up of the most able and useful laymen in and about Boston. It is certainly a distinguished roll of worthies which we thus present. Membership in this body has been considered one of the highest compliments that could be bestowed upon our laymen. They have managed the property and directed the interests of the paper with marked wisdom, care and success. Though busy men, all of them, and cumbered with many cares, public and private, they always respond promptly and heartily to any new demand which this important interest makes upon them. The living members, of whom we are now writing, we present on another page. Following is a list of the ex-members of the Association: Jacob Sleeper,* Thomas Patten, James Hutchinson,* Noah K. Skinner,* David Patten,* Charles K. True,* Isaac Rich,* William W. Motley,* William C. Brown,* Josiah Brackett, Thomas S. Gray,* Levi Brink,* James Wise,* Charles D. Strong,* David H. Ela,* Albert H. Brown,* David Jones,* Lemuel Tompkins,* Benjamin F. Nutting, Asa B. Snow, Benjamin Kingsbury, Ezra Mudge, Gilman Dodge, Dexter S. King, Thomas Patten, Benj. H. Barnes, William M. True, John Gove, Thomas Bagnall, E. S. Norris, John Borrowscale, Franklin Rand, Norton Newcomb, Pearl Martin, Charles Woodbury, David Snow, Donald McKay, James P. Magee, Daniel Hall, Edward Otheman, Abner I. Benyon, Liverus Hull, Edwin Ray, George C. Rand, Thos. P. Richardson, Charles W. Pierce, Edwin H. Johnson, Edwin M. Fowle, Thomas Green, John K. C. Sleeper, William P. Dillingham.

Following is a list of the presidents of the Association, with their dates of service: James Hutchinson, 1831; Noah K. Skinner, '32, '50-'54; Thomas Patten, 33-34; William C. Brown, '35-37, '58; Ezra Mudge, '38-'40; Jacob Sleeper, '41-'49, '55, '56, 68, '78, '83; John Gove, '57; Isaac Rich, '59; Edward F. Porter, '60, '70; David Snow, '61; Josiah Brackett, '62; John Borrowscale, '63; Pearl Martin, '64; Norton Newcomb, '65; William Claflin, '66, '84, '85; James P. Magee, '67; Edward Otheman, '69; Liverus Hull, '71; Abner I. Benyon, '72; Pliny Nickerson, '73; Edwin Ray, '74; Alden Speare, '75, 82, '86, '87, '88; Thomas P. Richardson, '76; Edward H. Dunn, '77, '89-95; Charles Woodbury, '79; Charles W. Pierce, '80; Franklin Rand, '81; Joshua Merrill, '96, '97.

It must not be forgotten, in this anniversary hour, that there were years in the history of the Association when the members had to take no small risks and pledge their business credit in order to secure the present building which we all now prize so highly. Truly, "other men have labored, and ye have entered into their labors."

In 1864, in order to give greater permanence and security to the Association and its benevolent objects, an Act of Incorporation was obtained from the Massachusetts Legislature. This Act specifies that "all profits which accrue from said business, over and above the capital sum necessary for conducting the same, the said corporation shall annually divide and appropriate among the several Annual Conferences of the Methodist Episcopal Church in New England, for the benefit of the superannuated and necessitous ministers of the same, their wives, widows, and orphans, in such proportion as said corporation shall deem equitable."

It will thus be seen that, both by the original constitution and the Act of Incorporation, these dividends are secured absolutely to the Conferences, and that any attempted diversion of them to any other purpose could at once be arrested by enjoinment of the courts. And it should also be noted that the members of the Association themselves draw no dividends or compensation from the concern. They simply hold the property, and manage the business *in trust* for the church. If by death, removal, or otherwise, any cease to be members, neither they nor their administrators can withdraw any of its funds.

* Original members.

An Eminent English Nonconformist

"DON'T think as much of being a preacher when you are five and twenty as when you are fifty; prepare yourself for that," was the sage advice which a mother gave to her son early in his career, who, heeding it, is now, and has been for forty years, the pastor of the Westbourne Park Baptist Church in London — Rev. John Clifford, D. D. His father, who was leader of the village choir at Beeston, gave him another piece of good advice. "John," he said, "don't have anything to do with the singers." He began very low; he has climbed, with much labor, very high. He was never a greater and more helpful preacher than he is today. "We love Dr. Clifford not so much because of what he has said, or even what he has done," remarked an officer of his church not long ago, "as because of what he is."

REV. JOHN CLIFFORD, D. D.

Dr. Clifford is not a pronounced Calvinist, for when the Praed Street chapel was reopened, Spurgeon met Dr. Clifford in the vestry and jocularly remarked: "I can't think how it is, Clifford, that you don't become more of a Calvinist, seeing you meet Calvinists so frequently," meaning more particularly himself, for they were warm friends. "Well, you see, Spurgeon," quickly retorted Dr. Clifford, "I see you only once a month, but I read my Bible every day, and that keeps me straight." Mr. Spurgeon was greatly pleased at the keen retort.

He has a broad and deep knowledge of literature, science, and political economy. He takes great delight in studying all social questions. His solvent is the Gospel.

Dr. Clifford occupies the pulpit of Tremont Temple during September. Both by the fact of his forty years' service in one church and his sermon last Sunday morning in Tremont Temple, he shows that the fountain from which he draws is not shallow. He gives an impression of great reserve power. Dr. Clifford is a preacher to preachers, one of the ablest, most critical and most instructive to whom we have ever listened. No minister or thoughtful layman can hear him without receiving, in a marked degree, intellectual inspiration and assurance to faith. He is too profound and philosophical, however, for the average Tremont Temple congregation. The people in the habit of worshiping there will miss in him the popular, sentimental, and self-glorifying qualities of sermonic address usually heard from that pulpit. His text was Col. 3: 11, a brief abstract of which follows: —

"This is one of the expressions of the Apostle Paul of man at his best. Such a manhood as he refers to is no fractional product, but, unhindered by climate or geography, it ascends to the fulness that is in Christ and is an harmoniously perfected manhood. In Him we rise to the more unselfish enthusiasm that belongs to a broad humanitarianism. Manhood at its best is not immersed in the externals of worship, but is so fixed in fellowship with Jesus Christ that it is easy to pray without ceasing and is one with Him even as He is one with the Father. And such a manhood is no social product, but the man who possesses it is himself the master of civilization. There were no such men in the church at Colosse or Philippi, but some of them strove right manfully for it. Even Paul is not the ideal man, but he knew better than any of them the possibilities of the worst and best in us.

"It is for us to realize that this high ideal was the chiefest working force in Paul's life. He saw the unutterable break-up of our nature by sin. His own life showed it. No individual can surpass his vision of the awful chasm between man at his worst and man at his best. Men who live by their lowest conceptions of men are contemptuous in their attitude toward their brothers; a man who has no ideal is a dwarf, a fossil, on the earth. Paul would not accept his conception of man at his worst as his working conception. He had to deal with racial difficulties. Even Peter was anxious when he came down to Antioch to introduce these racial and other distinctions, but Paul withstood him to his face.

"Though Christ never knew much about Greek philosophy or Greek conceptions of religion, except possibly as He met a Greek trader at Nazareth in the days of His youth, yet the Greek found in Christ the highest wisdom. This process of manhood has been steadily advancing forward in front, behind, and on every side; and at the centre of it is Christ. Onesimus, a slave and a condemned thief, grasps it, and on him is put the label, 'a dearly beloved friend of the apostle Paul.'

"That man, says one of our singers, works best for man who is best a man. The Pilgrim Fathers came here by inspiration in search of the ideal which they could not find in the Old World; and here within the next forty years this process shall be developed farther, and the poor from the old despotisms of Europe who have learned to look on hopelessly will learn to look with hope. In England there is proceeding, in my judgment, at this time a solidarity of church union; all the free churches are federated together in one great council. They are moving together in the rural neighborhoods and the great towns; they are destroying sacerdotalism and getting at the purities of the New Testament gospel. Christ is becoming all in all in society. The key-stone of the state, as shown by your war just closed, is the sacredness of the individual. It is for us to share with Christ this enterprise for the reaching of the new manhood and by our best endeavors to further it. Our best theologies are built upon it — the equalization of humanity in Christ who is all in all."

75TH ANNIVERSARY

Reminiscential Contributions

Rev. William McDonald, D. D.

WITH one exception, I have known the editors of ZION'S HERALD since 1831. Not that I have known the HERALD all these years, for 1831 was some years before I knew Methodism; but I knew the men in after years who had been editors of this old-time periodical.

The first that I wish to name is

TIMOTHY MERRITT.

He may be properly named the saintly editor. It was the general belief that no man of his time exerted a more widespread and beneficial influence, in his teaching and life, over the spread of Scriptural holiness. He was looked upon as the most saintly man of his time. "'Holiness unto the Lord,' was his motto," says Enoch Mudge. "He was a man of a single eye, a man of one work. He literally forsook all to follow Christ. His zeal was a steady, active, glowing fire, seldom showing itself in a sudden, much less a flickering, flame. The language of his heart seemed to be, —

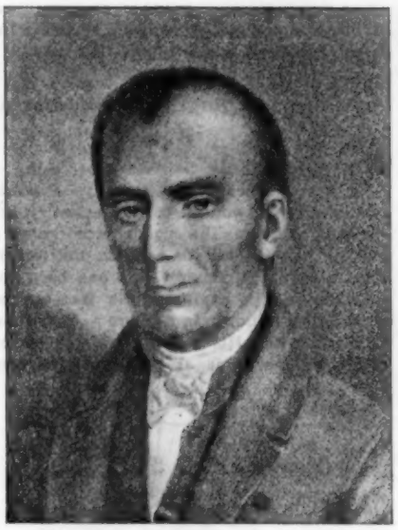
"'No cross, no suffering, I decline;
Only let all my heart be Thine.'"

Dr. Abel Stevens, who was familiar with his life and work, says: "The great doctrine of Christian perfection was his favorite theme. He was a living example of this truth." Dr. James Porter, who knew him well, says: "More genuine meekness, more modest magnanimity, more urbanity and intelligent devotion to God, it has never fallen to my lot to behold in one mortal man." Dr. Stevens represents him as a man of "rare intellectual vigor. His judgment was remarkably clear and discriminating, grasping the subject of its investigation in all its compass, and penetrating to its depths."

He was born in 1775, when the thunders of the Revolution were beginning to desolate the land. He was converted at the age of seventeen; entered the ministry at the age of twenty-one, and was placed upon a Connecticut circuit three hundred miles in length. The next year, with Enoch Mudge, he plunged into the forests of eastern Maine, where, says Mr. Mudge, "we had to cross rivers by swimming our horses, ford passes, and thread our way into new settlements by marked trees." Later he was stationed in Portland, Bath and Union. In 1803 he located, and remained in Maine, toiling with his hands to support his family and laboring as a local preacher to help on the cause until 1817, when he again entered the traveling connection. Thereafter he continued to fill our most important stations. In 1831, while laboring in Malden, he was associated with William C. Brown in editing ZION'S HERALD. Such was his recognized ability that he was elected assistant editor of the *Christian Advocate and Journal* of New York, where he remained four years. On his return to New England he was stationed in Lynn. But, his health failing, he was compelled to take a superannuated relation, which he continued to hold until his death.

Though unable longer to perform pastoral service, his soul was still on fire with desire to spread a knowledge of the "great salvation." In July, 1839, Mr. Merritt issued the first number of the *Guide to Christian Perfection*. He appears as editor, and Rev. D. S. King as publisher, the office being at 23 Washington St., Boston. In the first issue he says: "This is the first publication of the kind ever commenced, either in the Methodist Episcopal Church or the Wesleyan Conference in Great Britain." The work is still published, by Rev. George Hughes, in New York.

I first met "Father" Merritt, as he was always called, in 1839. He visited my church in Belfast, in the interest of the *Guide*, preached a stirring sermon on the subject of holiness, and secured subscriptions for his periodical. I next saw him, and for the last time, at the Maine Conference in 1840. The Conference was held that year at Kent's Hill. He met the preachers and made a most impressive appeal to them on the necessity of pressing the subject of entire holiness. He took charge of the Conference love-feast. I can see him now, though fifty-eight years have passed, as he sat, with countenance all



REV. TIMOTHY MERRITT

The engraving of Timothy Merritt, taken from the *Guide to Holiness*, was not discovered until the electro of the other editors had been made.

aglow, now and then clapping his hands for joy, though never a demonstrative man.

The account given of the closing days of this good man's life, by his life-long friend and colleague, Enoch Mudge, is as beautiful as it is mournful, inspiring our faith in the omnipotent power of grace to sustain a holy soul when "the strong man bows himself, and the wheel is broken at the cistern." Mr. Mudge says: "When Mr. Merritt's physical energies gave way, his mind felt the shock and tottering of the earthly tabernacle. This was the time for the more beautiful development of Christian resignation and calm submission. He wrestled to sustain himself under the repeated paralytic shocks which utterly wrecked his constitution and rendered him unfit for public labor by clouding and bewildering the mind. But here patience had her perfect work. A calm submission spread a sacred halo over the closing scenes of his life. Even here we have a chastened and melancholy pleasure in noticing the superiority of the mental and spiritual energies, which occasionally gleamed out over the physical imbecility and prostration. We saw a noble temple in ruins, but the Divine Shekinah had not forsaken it." "How many will be the stars in his crown," says Mr. Mudge, "let eternity declare."

ZION'S HERALD may regard itself highly honored to be able to reckon among its editors the name of the saintly Timothy Merritt.

The next editor of ZION'S HERALD whom I personally knew was

BENJAMIN KINGSBURY.

In 1849, when I was pastor of Chestnut Street Church, Portland, Mr. Kingsbury was a member of my congregation and his wife was a member of my church. I knew him well. He was then a reputable lawyer, and, if I remember correctly, was doing some editorial work on the *Eastern Argus*, a radical Democratic paper. Why he left the Methodist Church I think I have heard, but the facts are not clear. There is little doubt, however, that he had lost his former Methodist experience, and finally his Methodist faith; for he subsequently became a Swedenborgian and lived and died in that visionary belief.

Mr. Kingsbury's successor was

WILLIAM C. BROWN.

In 1865, when I was pastor of Walnut Street Church, Chelsea, Mr. Brown was an honored member of that society. I think no one will deny that he was the most influential member at that time. He was a noble Christian gentleman. In the brief time that I was his pastor I learned to esteem and love him. He was one of the original members of the Wesleyan Association; and few, if any, in the Association exerted a greater influence, though he was quiet and unassuming. He did much in his day to promote musical culture in the church.

The man that followed Mr. Brown in the editorship of the HERALD was

ABEL STEVENS,

that prince of editors. None of these worthy men, either living or dead, would take offence at the remark that none had gone before and few have come after who can be compared with him. He was the ideal editor, and a universal genius. But he is so well and favorably known throughout universal Methodism that no words of mine can add to his lustre.

Dr. Stevens' successor was

DANIEL WISE.

Our worthy friend is still among us, awaiting the summons of the King to "come up higher." Then the church will tell how much she loved him.

ERASTUS O. HAVEN,

afterward Bishop, was the successor of Dr. Wise. He was a Boston boy and a many-sided man. Few men have been more highly honored by the church. He was president of Northwestern University, and then chancellor of Syracuse University, and was finally elected to fill the highest office in the gift of the denomination. But he died too early to make his influence felt in his high office.

NELSON E. COBLEIGH

was the successor of Dr. Haven. He was a New England man. Few men have been connected with ZION'S HERALD with whom I have been more intimately acquainted and whom I more highly respected. I was twice the pastor of his family — once in Appleton, Wis., and then in Boston. It was mainly through his influence and that of Dr. E. Clark — the one president and the other professor in Lawrence University — that I was appointed to the former charge; and never did good men stand by a pastor more firmly than they. During my first year, while our church was being built, I occupied the college chapel, and thus came in close contact with professors and students. Many of the latter were converted and numbers of them became ministers of the Gospel. I found Dr. Cobleigh one of the best helpers I was ever associated with. He was a man of splendid pulpit powers — a born preacher greatly improved by culture. The pulpit was his throne, and he should never have been persuaded to leave it for either the professorial or the editorial chair.

In 1866, when I was stationed at Temple Street Church, Boston, Dr. Cobleigh was editor of ZION'S HERALD; and, residing at the West End, his family naturally attended my church. I always found him ready for every good word and work. For effective preaching I used to think that he had no superior in the Methodist pulpits of New England; and I think so still. But he had

not the instincts of a successful editor, though this was no disparagement to him, since some of our ablest men have failed when placed in the editorial chair. He could not be sufficiently cool and collected in a storm. He fretted and broke down in the midst of exciting and conflicting elements. But he was a genuinely good man, an able preacher, a fair editor, and a God-fearing Christian.

What shall I say of

GILBERT HAVEN,

afterward Bishop? He possessed, in an eminent degree, two of the qualities which make a brilliant editor — self-control and genuine wit. These were the qualities which gave to his great mental endowments unusual effectiveness. His self-control enabled him to remain calm and apparently serene in the midst of the most violent attacks. His wit was always equal to the occasion, was sure to turn the edge of the sword of his antagonist, and more than likely pierce the thickest armorclad that came in his way. He was not saintly like Merritt, nor had he the seemingly universal resources of Stevens. But he was a great man, honest and transparent, and God honored him with well-nigh a translation.

BRADFORD K. PEIRCE

was a man so well and favorably known in New England that we need not speak of him. He was a pronounced conservative in everything, and the people were pleased with him as editor.

If I were asked what ZION'S HERALD has stood for in the past, my answer would be,—

1. It has stood for the highest type of spiritual Christianity. In other times I have noticed that for an entire year, in each number, has appeared a defence of the doctrines and experience of the Wesleyan idea of Christian perfection. There were allowed in its pages no thrusts at its doctrines or at those who were walking in its experiences. When Parsons Cook opened his batteries on this and other doctrines of Methodism, the HERALD confronted him with Scripture and reason, exposing his fallacies, and contending for the faith with telling effect.

2. ZION'S HERALD stood for moral reform. It was in the front ranks in defence of temperance, always battling for prohibition. It fought the battle of antislavery to the finish. It stood firmly against extreme radicalism, which would demolish the church to get rid of slaveholders, and against that ultra-conservatism which would pander to the "sum of all villainies" even "the vilest that ever saw the sun," for the sake of church harmony. The HERALD has stood for radicalism, but always in a conservative spirit.

It is to be hoped that this old God-honored organ of New England Methodism will remain in the future, as in the past, the *herald* of holy being and living, resisting the influences of any and all organizations within or without the church which have a tendency in any degree to turn our people away from the old paths; for Methodism needs nothing so much as to return to her primitive spirit and power.

West Somerville, Mass.

Rev. David H. Ela, D. D.

FOR more than fifty years of its life I have had personal acquaintance with ZION'S HERALD. Even earlier than that time I had felt a sort of kinship with the paper — as children feel toward cousins they have never seen, but have often been told about. Was not my uncle — and namesake — its printer? And "printer," to my youthful mind, was much the same as "creator." While yet the venerable prenomen "Zion" was held in New York, the HERALD, under its "New England Christian" name, had been coming to our Down East home. Many a rainy day had I spent in the attic of the lonely old farm-house poring over the two or three volumes rudely bound with a waxen thread.

But fifty years ago I began a personal acquaintance with the HERALD, as intimate as humanity can have with type, ink and paper. I knew the entire personnel of the editorial, the publishing, and the printing departments — with such intimacy as the youngest apprentice may enjoy with the editor-in-chief and all functionaries and servitors between — and had all that sense of family relationship

FRANKLIN RAND

From a photograph kindly loaned by his son, John C. Rand.

which authorizes the boy within the home circle to criticise and correct the most venerable member of the household, but which makes him a sturdy defender against all comers and critics from outside. If there may seem much of egotism in these reminiscences which the editor has invited, it is such only as the privacy of the family allows and never thinks out of place.

In the days of my earliest personal acquaintance the editorial and publishing rooms of the HERALD were at No. 3 Cornhill, in the block ruthlessly swept away in the extension of Washington Street to Haymarket Square. On the first floor was the bookstore of Wait, Peirce & Co., and later of C. H. Peirce & Co., before the advent of that Christian prince and bookseller, J. P. Magee. On the floor above were the agent's office and the rooms where the papers were folded and directed — there were no mailing or folding machines in those days. The editor's sanctum was simply a closet made by partitioning off a front corner of the agent's domain. I do not know that it was designed to save the editor from annoying company by making the room too small for more than one occupant at a time, but in my frequent visits as errand boy I do not remember ever to have seen a second occupant. Yet how that one little body did fill the room! Queer notions a boy gets sometimes. There are two Abel Stevens whose pictures hang in the gallery of memory: One is of the slight, nervous, restless man who used to sit in the editor's chair, who flitted, and sometimes fretted and fumed, about the imposing stone in the printing-office, whose hieroglyphics, scribbled on backs of old letters and odd scraps of paper, were the despair of the printers — and sometimes of the editor as well. He has frequently if not usually a cigar in his fingers or between his lips, which he smokes — as we boys are carefully told and frequently repeat — by advice of his physician for throat trouble. The other picture is of that same figure, not majestic, nor massive, but magnetic and commanding, as he stands in the pulpit and pours forth the impetuous tide of eloquence which thrills, persuades, and inspires his hearers, and which so early in life exhausted and permanently disabled the preacher. There is still another Abel Stevens in the gallery — the one I met on my entrance into the Conference years after. I had not seen him since those early apprentice days, but he remembered the errand-boy of the printing-office. He did not greet me as a boy or apprentice, but as a younger brother, welcomed me to the Conference and the ministry with a kindness which did not suggest condescension and a courtesy in no wise patronizing, a friendliness which was Christian and devout, and with wise suggestions at once instructive and helpful to self-respect.

In the publishing department the presiding genius was Franklin Rand, a typical Vermont Yankee, tall and lean and with something of the loose-jointed, shambling movement which characterized Abraham Lincoln, with homely, intelligent face, kindly, and lighted with a gleam of humor, and marked with the strength of downright honesty. He was of the type of Christians who could enjoy or tell a good story, who despised cant, but held in reverence all sacred things, and could not endure flippancy or trifling in the pulpit. I remember the severity with which he said once of a distinguished and very eloquent and very witty minister, "Brother —— would spoil the best sermon he ever preached for the sake of a good joke." Franklin Rand was publishing agent from 1838 to 1868, and for all that time he was the personal acquaintance and friend of every Methodist minister in New England.

The HERALD was printed at No. 37 Cornhill, in the office of David H. Ela. On the first floor of this building, corner of Franklin Avenue, was the Universalist bookstore and office of the *Gospel Trumpet*, of which Thomas Whittemore was editor and publisher. The second floor was Bazin's printing-office, where the type was set up for the *Trumpet*, and the two floors above were occupied by Ela's office — the third floor being the press-room and the fourth the composing room. On the three power presses were printed a number of periodicals besides ZION'S HERALD, among which I remember the *Trumpet* and its Universalist rival, the *Christian Leader*, published by Rev. Sylvanus Cobb, father of Sylvanus Cobb, Jr., the *Odd Fellow*, Garrison's *Liberator*, the *Emancipator*, and the *Daily Emancipator* (short-lived, edited by Joshua Leavitt, later of the *Independent*), the *Guide to Holiness*, and for the time of its short life Elizur Wright's daily, *The Chronotype*, and others whose names I have forgotten.

From the window where I stood at the case in the type-setting department on the fourth floor, I could look across Brattle Street to Brattle Square Church, where Edward Everett was once minister. But more than this fact to my boyish imagination was the cannon ball set in solid masonry on its front wall, and said to have been placed there to commemorate the shot fired from Bunker Hill which struck that spot.

David H. Ela, printer — so it read in the HERALD column — was a man of much the same physical type as Franklin Rand, not quite so tall (only six feet) and more compactly built. He was one of the original members of the Wesleyan Association, and printer of the paper from 1831 till his death. He served, also, as publishing agent at two or three different times. With only the education afforded by the common school and the printing-office, he was a man of no mean literary culture. Powerfully converted from semi-infidelity, he had joined old Bennet Street Church, and a little later was in the colony which emigrated to Church Street. With Yankee versatility and Christian zeal he fitted into any and every place and work in the church — superintendent of Sunday-

school, class-leader, steward, trustee, chorister — I don't know who was leader. In that choir I first heard the glorious, unforgetable voices of Joshua and William B. Merrill, when their father, Abraham D. Merrill, filled the pulpit. Will they sing better in the choir of the heavenlies? If so, may I be there to hear! Ela was a radical temperance man, an original abolitionist, associate with Garrison and sharing the perils of the mob with him, though refusing to follow him in his denunciations of country and church. He was one of those who helped to save Methodism in Boston from joining in the secession of 1842-'43. It was a rare treat for the boys, though perhaps not profitable for the office, when these three — Stevens, Rand and Ela — gathered round the imposing stone, and fell into a discussion of some questions of politics or theology. Such force of statement, such flashes of wit, such keenness of repartee, rounded off perhaps with an apt story!

There were few ministerial visitors in the office, though I remember the genial, gentlemanly D. S. King, who preceded Wait, Peirce & Co. in the Methodist book-store and was later editor of the *Guide to Holiness*, and J. B. Husted, who always carried a cane and wore green spectacles, and whose elegant manuscript — he was a frequent contributor — was the delight of the printer.

But down at No. 3 was the preachers' meeting place — as Magee's is now. There gathered the giants of those days, the wits and the worthies of the itinerancy. There I first saw Mark Trafton, magnificent as a first-growth pine of his native Maine; and Miner Raymond, kindly and genial, but flashing in the pulpit such gleams of eloquence as I never heard surpassed; and Jefferson Hascall, poet, theologian and Boanerges; Father Taylor, celebrated for eloquence in two continents, whimsical, witty, self-contradictory, contagious, hating abolitionists and loving the Negro, sound in theology only in the one point of loving God and his fellow-men — especially those who had fallen among thieves; and "Sammy" Snowden, the black "Father Taylor" of May Street colored church, as witty, more logical, and not behind the sailor preacher as a story-teller. It was hard work for a boy to get through that crowd with "copy."

I saw little of the members of the Association — such things were too high for me — but now and then I was sent up to Bromfield Street, where he lived, to get the printer's bill audited by Dr. Asa B. Snow.

It has been my privilege to have some personal acquaintance with the editors of ZION'S HERALD since the days of William C. Brown — Abel Stevens; Daniel Wise, able and popular preacher and writer and anti-slavery leader; Erastus O. Haven, genial, versatile, preacher, editor, legislator, educator, bishop; N. E. Cobleigh, preacher, editor, college president; Gilbert Haven, many men in one and all great; B. K. Peirce, sweet-spirited, charming preacher, elegant writer, friend of humanity. But they are gone — all save Dr. Wise — to join the saints above. I may not linger gossiping over their memories.

Hudson, Mass.

Rev. George M. Steele, D. D.

IT is a fact of no very great importance, but still a fact, that ZION'S HERALD began its career in the same year in which the writer of this article first saw the light. The periodical was not, as some fanciful people may have conceived, an organ of the small personality; there was no organic connection whatever. The child was able to make himself heard without any extraneous agency.

Be this as it may, from the time I learned to read, the intervals have been few and brief in which I have not had access to the HERALD. In my early years books were scarce, even in a Methodist minister's household, and they were such as were not always attractive to a boy; so that this paper formed no inconsiderable part of the literary pabulum of my early years. We are hardly able to estimate what it meant then to have a weekly visitant of this kind. It was almost the sole medium of communication from the world outside the rural town. Reports of events traveled slowly, but they arrived some time if we only waited for them. We now at our breakfast tables have announcement of yesterday's deeds of our soldiers and sailors in Cuba and Porto Rico, and incidents that transpired in London and Paris and Madrid and Constantinople and Canton, and by noon they have become matters of history. But sixty and seventy years ago men had to wait from three months to a year for the conveyance of information from any of these places, and then it was frequently of the most meagre kind.

But the news contained in the paper was by no means that which gave it its chief value. There was a goodly variety of religious reading which brought nourishment to many a pious soul. It is true there were comparatively few elaborate essays in the form of leading editorials, or of contributions from notable writers; the short articles and brief paragraphs setting forth some spiritual thought were more often than otherwise excerpts from some standard volume or from some able but less known thinker, and they were as manna to the hungry reader. Such a journal in those days had a sacredness about it which attached to no other document save the Bible.

Lying before me is a copy of ZION'S HERALD published October 25, 1826. It is not a handsome sheet, being brown with age and otherwise much dilapidated, as many another production and even some human personalities might easily be after seventy-two years. Yet it brings intelligence from a time since which two generations have come and gone; it also has both a dignity and value which seldom are attached to periodicals of the present day. It was "published by Solomon Sias for the New England and Maine Conferences of the Methodist Episcopal Church." It has four pages, each of which is a little larger than two pages of the present paper, the whole comprising nearly as much space as nine of the pages of the HERALD of to-day, and between one-fourth and one-third as much reading matter. There are no advertisements; and I confess that I miss with a sense of loss the artistic wood-cuts of the moon-faced individuals who have been miraculously cured of apparently hopeless diseases by recently discovered nostrums. The whole of the first page and a small part of the second are occupied by the names of traveling preachers. It is a complete list of all the members of all the Annual Conferences in the United States and Canada. There are between thirteen and fourteen hundred of them. The catalogue is not without interest. Among those outside of New England we find such names as James O. Andrew, Heman and Nathan Bangs, William Capen, John Dempster, Henry C. Bascom, Peter Cartwright, George G. Cookman, John Early, John P. Durbin, Jesse Lee, Freeborn Garrettson, George Peck, Phineas Rice, Robert Saney, Beverly Waugh, and many others. Some of these had already reached the zenith of their fame, or passed beyond it, while others destined to be men of renown were as yet obscure individuals toiling on obscure circuits. Among the New England names familiar to many of us even now are Geo. Pickering, John Brodhead, Wilbur Fisk, John N. Maffitt, Orange Scott, Abraham D. Merrill, Joseph A. Merrill, Enoch Mudge, Daniel Dorchester, John Lindsay, Timothy Merritt, Edward T. Taylor, Frederick Upham, and Shipley W. Wilson. Other names nearly as familiar suggest themselves, but so many must suffice. Among them a considerable number were efficient in establishing and sustaining ZION'S HERALD, taking some risk in its pecuniary necessities, aiding in the promotion of its circulation, and contributing to its columns.

In this old number of the HERALD there is a considerable variety of reading matter. There is a short editorial giving an account of a revival in Boston, about which there are two singular things: The facts are obtained from a New Hampshire paper, and the revival is confined to two Congregational churches — one of them Dr. Lyman Beecher's — and no Methodist church seems to have been affected. There are two controversial articles, both on capital punishment, and both in favor of it. One of these is an editorial; the other is by a contributor who says he was so much disgusted with an article on the other side in a previous issue that he had not read the whole of it and did not intend to read it. He thinks it contains sentiments "a little short of blasphemy." He is very severe and gets sarcastic. It is so different from the way we do things now! There is a letter from "J. N. M." (evidently J. N. Maffitt) reporting a camp meeting in New Hampshire; and another from Newell S. Spaulding giving an account of a great spiritual quickening and a "reformation" in New London, Conn.

Of course, there is a "poets' corner." It contains a remarkable effusion on "The Death of the Righteous." The first line, which the author appreciates so highly that he repeats it in the last stanza, reads thus: —

"Sweet is the scene when virtue dies."

The statement concerning *the death of virtue* is, as Mark Twain said of reports concerning his own death, "very much exaggerated." The second stanza is a great deal better poetry, but, alas! it is seriously affected in another way. The lines have a remarkably familiar sound as of a well-known old hymn. Take these two: —

"So fades a summer cloud away;
So dies a wave along the shore."

But then, we have had instances not so very many years ago of writers who with unconscious — not to say unconscionable — memories, have mistaken other people's thoughts for their own.

Besides these articles, there is a considerable variety of valuable matter. As has been intimated, it consists largely of extracts from standard publications, and is none the worse for that.

It was not very long after the time of which we are speaking that ZION'S HERALD undertook a little missionary work in one of the outlying districts of Methodism. It went to New York city, where a denominational paper had been started, and lent its name and aid to making the new venture a success. So efficient was its influence that the publication prospered and was very soon able to go alone. So the HERALD came back to Boston and resumed its old position. This was in 1831. In the interval several experiments had been made in the way of an organ for New England Methodism, none of which were successful, though perhaps the *New England Christian Herald* was showing a fair prospect of permanency when the old name was re-adopted and the paper became a fixed fact.

From this time it began to have a marked and definite character — a character which it has always since maintained with increasing efficiency and power. First of all, it stood then, as it stands now, for evangelical Christianity; not merely as a system of doctrines, nor as an ecclesiastical organization, but as a means of saving men from the power of sin and bringing them into the kingdom of God. It advocated revivals, and revivals that implied reformation and not unfrequently went by that name. It was quite in keeping with this that from the beginning it was urgent for moral reforms. It was the

first newspaper in Boston, and among the very first of religious newspapers, to champion the temperance cause; and that, too, in an out-and-out way. Some of the heaviest blows against the deplorable drink usages were struck by it. As the contest developed and the demand changed from abstinence from spirituous liquors to total abstinence, and from moral suasion to legislative restriction, there was no faltering on the part of the HERALD, and we are proud to say that up to this time her flag is still in the forefront.

Something like this was true in the anti-slavery movement. Yet there was a difference. A division of sentiment prevailed even among those who professed to be opposed to slavery. The more conservative both of the clergy and of the laity favored the colonization scheme; while others were for more drastic and immediate remedies. Some of the most able and influential ministers, like Elijah Hedding and Wilbur Fisk, were leaders in the former party; while the more enthusiastic, like Orange Scott and Jotham Horton, led the other. The HERALD was open to both sides, and the combat was most exciting; the clash of arms was heard afar. Well do I remember, though but a boy of twelve or fifteen, the "appeal" signed by Hedding and Fisk, and perhaps twenty more, and addressed to the pastors and churches, warning them against extreme measures, and assuring them that they did not understand the difficulties in the way of our brethren in the South. This was expected by many to allay agitation and restore harmony. But with the greatest promptness and unwavering courage appeared a "counter-appeal;" and the contest raged more fiercely than ever. But in the process of time nearly all who had any opinion on the subject found themselves substantially in the same position; there was but one voice, and to that voice ZION'S HERALD gave faithful expression all through the forties and fifties down to the time of and through the terrible civil war. Yet the HERALD never committed itself to the extremists on either side. While disagreeing most positively with the peace-at-any-price advocates, it had no sympathy with the revolutionists, and gave no encouragement to the come-outers and denouncers of the church and the fire-eaters; and these constituted, if a small, yet a very troublesome minority among its constituency. In the number who withdrew and formed the Wesleyan Methodist Church were several able and popular ministers as well as some influential laymen. It broke up a few congregations and crippled others; but it failed to accomplish all that was hoped, and that it so nearly failed of its purpose in New England was in no small measure due to the attitude maintained by ZION'S HERALD.

Ecclesiastical reforms and changes in the polity of the church have by no means been ignored. While the HERALD has had its own pronounced and unconcealed views on all such subjects, it has been open to the expression of the views of all parties, and in its columns have been high debate and much wordy warfare. The battle was sometimes of a rather magnificent character, and many a valiant fighter after being supposedly annihilated by an opponent, has come up serene at a subsequent encounter with no apparent consciousness of being dead. Such was the contest with respect to lay delegation, and on the periodically recurring presiding-elder question, and on the still pending question of the representation of women in the councils of the church. On all these questions and all others (except the very few on which it has been so unfortunate as to differ from the present writer) the HERALD has been on the right side, and in nearly every case on the side which finally triumphed.

The HERALD has had a succession of able men in the editorial chair. Of those who conducted the paper previous to its submergement in the *Christian Advocate* most are unknown to fame. After the resumption of the old name, in 1831, we find the names of several men of note: Sulpley W. Wilson, Timothy Merritt, William C. Brown, and Benjamin Kingsbury. The last two were laymen. From 1842 a succession of still more noted men occupied the tripod — Abel Stevens, Daniel Wise, E. O. Haven, Nelson Cobleigh, Gilbert Haven, and Bradford K. Peirce, of whom two were subsequently elected to the bishopric.

There is hardly space to speak particularly of all of them. Three were pre-eminently conspicuous. Previous to the time when Abel Stevens was elected editor he had been known as a gifted, brilliant and eloquent young preacher. But from the first he indicated remarkable adaptation to the editorial vocation. From that time the paper took higher rank, and became a more positive force both in the church and in the community. The young editor grew with the paper, and before he completed his term of service both he and the HERALD were widely known and greatly respected. Only a small part of Dr. Stevens' remarkable career was connected with the HERALD; but here was in large measure the beginning of his power.

Erastus O. Haven was elected editor in 1856 on the resignation of Daniel Wise. He was a man of remarkable versatility and of seldom equaled ability. His scholarship was probably greater than that of any of his predecessors, but wide rather than profound. Though there were doubtless men who could do many particular things better than he, there were few who could do so many and do all of them so well.

The third of these notable editors was Gilbert Haven, cousin of Erastus. He was a man of consummate ability in certain directions, of intense convictions and a courage sometimes verging on rashness. Theologically he was a sturdy conservative; socially and politically, a fiery radical; and yet underlying all was a stratum of strong good sense, with wit enough to make everything sparkle that he touched and to reconcile men to him who were otherwise his deadly antagonists. Under him the HERALD became known as it never had been before, not so much in its own denomination and by the religious press as among the literary and political journals throughout the country. Not that the editor was endorsed by everybody — far enough from that — but he was read and criticised, and often denounced; yet his influence was recognized from one end of the country to the other.

Dr. Bradford K. Peirce, who followed Gilbert Haven, filled the editorial chair for about fifteen years — a longer period than that of any other editor. He was a graceful writer, moderate but decided in his convictions and in his expressions of them — a Christian gentleman always and everywhere; and while not compelling the attention of the outside world like his immediate predecessor, it is probable that the average reader perused the paper with greater satisfaction from not being called upon to consider novel and sometimes startling views and a somewhat puzzling philosophy.

Of the present editor many pleasant things might be said; but as he speaks for himself every week and might not relish being even complimentarily pilloried in his own dooryard, I abstain. Still it is proper to be said that never in its history has the HERALD so entirely deserved the reputation of being a live paper as now. It indicates enterprise, tact, a command of the best resources, and an untiring diligence and skill in the use of them. For other recommendations examine the paper itself.

It would be clearly improper to omit mention of the generous and disinterested work of the men who constituted the Wesleyan Association. The noble laymen who were its first members incurred no small pecuniary risk. If the venture were successful, no possible profit would come to them; if it failed, they would have to pay the loss, and several of them were far from wealthy. It was a more serious task at first, and for some time the margin was a very small one and the financial foundation not solidly secure; but they persisted, and the success of their courageous undertaking has been of untold benefit to the church and to the cause of Christianity generally.

Such are some of the salient points in the history of a religious journal which has stood for truth and sound doctrine and genuine religious experience and national righteousness; and for whatsoever things are true, whatsoever things are pure, whatsoever things are honorable, whatsoever things are just, and whatsoever things are of good repute. It stands for these things today with no less efficiency, courage and consistency than ever before.

Clifton Springs, N. Y.

Rev. Daniel Steele, D. D.

MY earliest recollection of the words "Zion's Herald," is the impression made by them as printed in capitals as the sub-title of the *Christian Advocate and Journal*. I was then a boy less than ten years old living in the heart of my native Catskills in New York. This paper with a very long name made weekly visits to my father's house. Whether ZION'S HERALD had a real existence then is a question about which the doctors disagree; but wise people have quite generally agreed to let them disagree.

In 1842 I first saw the paper bearing the single title ZION'S HERALD. It was in the reading-room of Wesleyan Academy. Near by it was its antagonist, the *Olive Branch* — for it was in the time of ecclesiastical war. There was brewing a secession from the Methodist Episcopal Church on "account of her complicity with slavery" and her episcopal polity. This event occurred in 1843. The leaders were strong men — Orange Scott, Jotham Horton, Luther Lee, George Storrs, La Roy Sunderland, and others. They had quite a following in New England and split scores of churches and organized the seceders into so-called "Methodist" churches. They usually styled themselves as "true Wesleyans"* to distinguish themselves from the Wesleyans in England. They belabored the old church as pro-slavery. This was a false charge, so ZION'S HERALD contended, and so the General Conference of 1844 very emphatically proved. It was providential that New England had an organ of her own in those stormy times, for without it Methodism would have been totally wrecked in these parts. ZION'S HERALD early nailed the antislavery flag to her mast-head. This gave her great advantage in pleading or rather fighting for the unity of the church. From 1830 to 1850 slavery ruled Boston, "the cradle of liberty." In those dark days — they seem to me so far away as to be antediluvian — occurred "the mob of gentlemen of property and standing" intent on breaking up a meeting of Christian women friendly to the slave, and tarring and feathering their speaker, William Lloyd Garrison. The sign over his office was torn down by order of the mayor and broken into splinters, and Garrison with his clothes partly torn off and a rope around his body was with difficulty rescued and lodged in Boston jail to save his life. With a blush of deepest shame the genius of history records that every secular newspaper in our city blamed the abolitionists and defended the mob and every religious paper was in accord with the secular except two — the *New Eng-*

* Quoted from the epitaph of Rev. Orange Scott buried in Springfield, Mass.

land Spectator and ZION'S HERALD.* What has become of the *New England Spectator*? I do not know. It was worthy for this brave act to live forever with ZION'S HERALD. If dead, I lay this wreath on its grave.

I have been acquainted with all the editors of the HERALD, beginning with Abel Stevens, down to the present time. Stevens, the born historian and the graphic and almost photographic limner of persons and characters, is too well known by universal Methodism to be portrayed by me. He was a brave defender of the church, as was his successor, Daniel Wise, who intensified the antislavery character of the HERALD without lowering its literary excellence. Nelson E. Cobleigh, a converted Universalist, was both logical and theological in the cast of his mind and his editorials. His conversion to the evangelical faith was first a logical defeat and then a surrender to a Methodist preacher, followed soon by submission to Christ and a thorough change of heart. He was physically small, with a short neck and bent-forward shoulders, so that, like Paul, his "bodily presence was weak." He resembled that great apostle in two other particulars — "his letters [editorials] were weighty and powerful," and "he preached the faith which he once destroyed." He was preceded by E. O. Haven and succeeded by Gilbert Haven. They were cousins, both graduates of the same college, and both died in their prime in the episcopal office. But they differed. Erastus was a facile and brilliant platform speaker on a great variety of themes. His mind was kaleidoscopic in its rhetorical presentation of truth. Gilbert had greater profundity of learning, and a greater intensity of conviction on a narrower range of subjects, topics of unpopular reforms. He was a bold and courageous creator and leader of public opinion. His cousin was endowed with a marvelous sagacity to divine what public opinion would be tomorrow, and to formulate and express it for the public. Gilbert Haven was the Luther of his generation; and Erastus Otis Haven, in his power to discern the coming reformation and his sympathy with it and readiness to proclaim it, with less of the martyr spirit to initiate it against furious opposition, resembled Erasmus. By this I do not mean to say that he outran his generation in thought but lagged behind it in action, but that he belonged to that class of reformers who have always appeared as the harbingers of great social changes with which they do not so identify themselves as to "sink or swim, survive or perish," with them. Gilbert Haven would have preached abolitionism in sight of the fagots, and stayed with good-natured jests the man who was setting them on fire. It was my good fortune to be the pastor of the families of both of these great and good men. To Bradford K. Peirce belongs the honor of the longest term of editorial service — fifteen years. His mind was alert to catch the passing phases of the times in church and state and minister to all classes of readers. His habits of thought and previous occupation brought him into special sympathy with the children and youth of his numerous constituency. If he had been born a generation later, Dr. Berry would probably have had a successful rival in the election to the editorship of the *Epworth Herald*.

This brings us to the present editor, whom it is a delicate matter to criticise, since he has hanging from his girdle a key wherewith to lock the columns of ZION'S HERALD forever against an adverse critic. Perhaps he may be placated in advance if we name his good qualities first. Prominent among these is his independence. He alone is the editor of ZION'S HERALD. It is quite evident that there is no weather-vane in sight of his editorial window for him to watch to see which way the wind is blowing. If there were, he would not be found so often sailing his ship against wind and tide. It is a good thing to have an editor who has an opinion of his own, though it does not always agree with mine. I prefer a voice to an echo. Inventiveness is another conspicuous excellence. How many devices he has discovered to fill his paper with instructive and attractive matter, anniversaries of persons and of institutions, symposia of this, that, and the other question! I have lately been every day expecting a note from him asking my opinion, "in a hundred words," on the question: "What ought we to do with the Philippines?"

One of the alleged defects of the present editor is that he does not put religion enough into his periodical. He probably has ready the same answer as had Dr. Fowler when this fault was found with the *Christian Advocate* — "I put in all the religion I have got; what more can you reasonably ask?" Another adverse criticism is that our editor is too venturesome, walking frequently on the ragged edge of heresies, heterodoxies, liberalisms, and destructive higher criticisms. This to spectators who are of a nervous temperament is quite a serious matter. The only effectual safeguard is for the editor to secure "the anointing that abideth and teacheth," called by Charles Wesley "the second rest." This will keep him from falling. The holy chrism will keep a man from wandering far from the holy Christ. The Holy Ghost is the conservator of orthodoxy. Let us pray more for our editors whom we so often forget when we pray; and let us grumble at them less.

May ZION'S HERALD live forever on the earth, and all its editors live forever in heaven!

Milton, Mass.

Prof. S. F. Upham, D. D.

WHEN ZION'S HERALD began its career seventy-five years ago, Methodism in the Eastern States was yet an experiment. It had builded for its use a few humble chapels, whose pulpits were filled by strong men — though uneducated in the schools and without much social influence. The struggle between Calvinism and Unitarianism was at its height, and was conducted with great ability on both sides. The Puritan churches were "torn, dissevered, belligerent," while the "liberal wing" affirmed that evangelical orthodoxy — meaning by the term the system of Calvinism — could no longer be recognized by thinking men as the religion of the New Testament. Dr. Channing was in the prime of his splendid manhood and at the height of his deserved popularity and marvelous influence. Throngs waited upon his ministry. Standing in his high pulpit in Federal St. Church, he denounced in language strong and sometimes bitter the Calvinistic interpretation of Christianity as an impeachment of the character of God and an insult to human intelligence. But his cordial hatred of the Genevan theology carried him away. He failed to see that a firm belief in the catholic doctrine of the Holy Trinity and its related doctrines was consistent with a decided rejection of the dogma of unconditional election and limited atonement.

Methodism at this time was claiming recognition. Would it succeed? On the one hand its doctrines were misunderstood, and, as it seems to us now, willfully misrepresented by the "orthodox." They called all unlabeled heresies Arminianism, and the Methodists were Arminians, but they would not see that the evangelical Arminianism of John Wesley was a very different thing from the Pelagianism and Arianism of the churches of Eastern New England. On the other hand, Methodism was despised by the Unitarian body. Its people were poor and of the common sort, its preachers were not the sons of "fair Harvard."

Methodist Alley was a long way from Federal Street. If Dr. Channing had gone to the plain, humble chapel of Methodism in the metropolis, he would have heard strong and logical discussions of such subjects as the free co-operation of the soul in every work of grace, the universality of the Atonement in Jesus Christ, and an election to heaven through character as the fruit of faith in the divine-human Redeemer.

Such men as Elijah Hedding and Timothy Merritt and others were determined that the common-sense and Scriptural theology of Methodism should be known, and ZION'S HERALD, the first religious newspaper of American Methodism, became a fact. What a history it has had! Through what changes, civil, political, social and religious, has it passed! Dear old HERALD! For nearly sixty years have I regularly read its pages. Events in our family used to date from the day of the week "when the HERALD came." It was read through from week to week — editorials, communications, obituaries and all.

One feature of the paper in those early times I especially recall. It was the column marked "Foreign Items," which contained a *résumé* of events in the Old World which had happened *three months before*.

Then, too, the revival notices were always of special interest, and "times of refreshing" were abundant in those days. Our church in New England and everywhere else in its period of mighty conquest went forward by revival steps. "So mightily grew the Word of God and prevailed."

The first editor whom I personally remember was Dr. Abel Stevens. He was very young when called to the position which he filled with such conspicuous success. His masterly defence of our doctrines and polity drew the unwilling attention of others to our communion and compelled their respect. He had the editorial instinct in a remarkable degree, and knew whom to admit to the columns of his paper, and these were those whose terse and vigorous English won for them literary distinction, though the sentiments of the writers might not be approved. Wilbur Fisk was a writer of rare culture, and one whom controversialists — Calvinists and Unitarians — regarded as "a foeman worthy of their steel." There was Timothy Merritt, a writer of logical mold, who believed in perfect love, and when others caricatured the doctrine and sought to bring it into disrepute by connecting it with extravagance and fanaticism, he came to its defence and proved by unbroken and unbreakable argument that a perfection in love is the very central doctrine of Christianity.

The three forms of heresy which those early Methodist writers felt called upon to combat were Calvinism, which limited the blessings of the Atonement to the elect; Universalism, which was not the modern doctrine bearing that name, but of the "death and glory" sort, whose advocates were coarse and pugnacious; and Unitarianism, which denied the Deity of the Lord Jesus. It was the age of polemic strife, to which the columns of the HERALD fifty years ago bear abundant testimony.

Dr. Stevens found it necessary to defend our church polity as well as doctrines. Methodist Episcopacy has been the target at which bigots of every stripe have been shooting for a hundred years. Protestant Episcopalians regard our ministerial orders as invalid and spurious, while seceders from Methodism affirm that our polity is undemocratic and tyrannical. Dr. Stevens maintained with great learning and cogent reasoning the essential Scripturalness of the polity of Episcopal Methodism.

Late in the thirties a wave of religious fanaticism swept over New England. It was known as the "Miller excitement." Rev. William Miller, a Baptist minister, claimed

* See the next issue after Oct. 21, 1835, and the "Life of Garrison," Vol. 2, p. 36.

to have made a special study of the prophecies relating to our Lord's second coming. He stated positively that the great event would take place in the year 1843. Miller was greatly assisted in the propagation of his views by the addresses and especially by the writings of Joshua V. Himes. The preachers of the doctrine were very zealous. They went into rural communities, and by arguments which seemed plausible, and especially by fervid appeals to the emotions of well-meaning people, wrought havoc in our churches. Not a few ministers were swept away by the furious storm. One, a man of much prominence, publicly declared that he had the witness of the Spirit as clearly to the fact of the second coming in 1843 as he had to his conversion. It was an hour of great peril and one requiring genuine leadership. Dr. Stevens saw the danger, and by his calm, wise and prudent management of the HERALD averted it. My father was presiding elder at the time, and well do I remember how earnestly he labored to increase the circulation of the paper. *Our* copy was sent all around the neighborhood where we lived, and sometimes a strong article on the right side would be read from the pulpit and in the class-meeting.

At this same time an attack was made upon our church in New England from another quarter. Our foes were of our own household. The slave power in the Methodist Episcopal Church had become imperious in its claims and defiant in its manner. The General Conference of 1840 yielded nothing to the growing antislavery sentiment of the North, but by infamous legislation sought to perpetuate the iniquitous system. Rev. Orange Scott, the recognized leader of the antislavery forces in New England, a truly great man, returned from the General Conference utterly discouraged. Let us deal gently with him. He had suffered personal abuse, had been tried at the bar of the New England Conference on the charge of contumacy, his prosecutor being a Bishop, and he felt perhaps that his labors were not altogether appreciated by those who were in general agreement with him in his opposition to slavery in the church and nation. In an hour of deep depression he committed the mistake of his life by withdrawing from the church and organizing a secession. There were many in New England, both among the clergy and laity, who strongly sympathized with him; but his imprudent act gave aid and comfort to the proslavery wing of the church, and was an inexpressible mortification and sorrow to the more conservative antislavery party.

Dr. Stevens was the man for the hour. Not a "radical abolitionist," but uncompromising in his opposition to slavery, he counseled moderation and patience. The "Scott secession" did immense harm. It weakened the hands of the conservative abolitionists by exposing them to the charge of a fanatical desire to wreck the church. But through all this stormy period ZION'S HERALD stood firmly for the integrity of our church, and I hesitate not to say saved it in New England from utter ruin.

Though not an "official organ," no religious newspaper in Methodism has been more loyal. The association of devoted laymen by whose authority it has been published enrolls the names of veritable princes in our Israel. Did space permit, I would like to write of Noah K. Skinner, Lee Claflin, Isaac Rich, Jacob Sleeper, Franklin Rand, James P. Magee, and others. They were men of broad outlook, strong purpose and intelligent apprehension of the spirit and mission of Methodism.

Dear old HERALD! How much the church owes to its regular visits to the homes of New England Methodism no one can tell. Since its first number was issued the church has grown from a mere handful to a mighty host. The doctrines which it has defended have become substantially the theology of all the evangelical churches. It is as hospitable as ever to any modification of our polity which will render it more efficient, but as *illiberal* as ever to any "new departure" from the doctrinal basis of our fathers. May it ever be so!

Madison, N. J.

Rev. D. A. Whedon, D. D.

I AM asked to say out of my memory a few words respecting ZION'S HERALD and those of its departed editors whom I knew. In the home of my boyhood in New York and in college I had learned of the HERALD'S devotion to Methodism pure and undefiled, its uncompromising hostility to human slavery, and its brave stand against the come-outerism of Garrisonism on the one hand and the so-called Wesleyan secession on the other; but my first real knowledge of the paper was in 1845, when on leaving Wesleyan University I was sent as a supply to a little church near Boston. One of my first acts was to subscribe for it, and for the next eight months it was one of my text-books, splendidly supplementing my Fletcher's Checks and Wesley's Sermons, which did so much to ground me in Methodist doctrine. It was Christian first, and Methodist next, though perhaps I should say Methodist because Christian, and unswervingly so, never leaning on the one hand toward the vagaries of Calvinism with its exclusion of numberless millions from the pity and mercy of God for not doing what they could not do and what it was never intended they should do, nor, on the other, to a so-called Liberalism which dethrones Christ from His divine Lordship and denies Him to be the only Saviour of men. But it could be neither Christian nor Methodist and be silent on the great questions of humanity then at the front. It aided in the restoration of Wesley's rule on temperance, and lifted the standard of total abstinence years before it found a place in the Discipline of the church. It was outspoken on the wickedness of slavery when the *Christian Advocates* were dumb or apologetic, and both before and after the great secession of 1844 it was the educator and leader of Methodist thought and action on the burning question of the extirpation of slaveholding from the church. And what ZION S HERALD was in those days of my early knowledge of it, it has been through all the passing years, teaching the Methodism of the fathers, holding to whatever is good in church and state, afraid of nothing new so long as it was according to the Gospel of the Son of God, and never shrinking from opposition or obloquy in defense of truth and godliness.

When I left college, next to Dr. Olin, Abel Stevens was my hero, made so partly by the current traditions respecting him, and partly by the laudations of him by some of my friends from or around Boston. I see him now as I saw him first, sitting at an old, cheap table in the office in Cornhill. Dropping his pen, he gave me a bright, quick look and a warm grasp of the hand that quite won my heart. In discourse he was quick in thought, rapid in utterance, vivacious in manner, and a master of English, and what he was in the pulpit or on the platform he was in the editorial chair. The few years in which I knew him as editor were a time of revolt in the North against the growing ascendency of the slave power in the nation — and particularly against the Fugitive Slave bill which made every Northern freeman a slave-catcher — and of struggle to purge the church from slaveholding. The time for success was not come, but the HERALD kept its grasp firm upon the conscience of New England until God in His providence brought righteousness out of the Southern madness. Of Dr. Stevens as editor of the Tract department of the church and afterward of the *Christian Advocate*, or as the historian of Methodism and of the Methodist Episcopal Church, I need say nothing here.

Gilbert Haven was elected editor of the HERALD soon after I came to New England. I found him the same man, only broadened and ripened, as I had known him in college days and in the intimacy of Eclectic brotherhood. He was a severe student, a close thinker, a wide reader — the widest for his age that I ever knew — earnest in his convictions, and always conscientious and fearless. I had a new glimpse of his inner man one morning when, going to his room in the few minutes between the early recitation and the breakfast hour, I found him, just come in, standing at his window with his hat still on his head, reading his Bible. It was, I have always believed, his set time for that duty. It was a part of his preparation for the day. He was spiritually religious to the core, while sanctimoniousness was an abomination to him. He was the only Bishop whom I ever knew who, in a corner in arranging the appointments, shoved his work aside and said to his cabinet, "Let us pray!" It was in the same spirit of doing God's will exactly that he entered upon his duties as editor of ZION'S HERALD. He declined an offered editorship of the *Independent*, with a larger salary than the Wesleyan Association could give him, for he wished to give his energies to his own church. He threw himself and all that there was in him into his new work with the full ardor of his soul. Judge Pitman told him that he "put too much brains" into the paper; he himself thought the HERALD worth all the brains he had. In his hands the paper, while fully maintaining its place as religious and Methodist, took the highest ground in demanding equality for the black man with the white in both church and state, and it denounced the entire system and practice of caste as unchristian and against the civilization of the century. It was right, and the steady deterioration to this day of the mass of the Negro population in the old slave States is a part of its proof.

Dr. Peirce was nearer our own day. He was a ripe scholar, a thorough Methodist, a modest gentleman, and a devout Christian. In constant companionship with him for more than three months, on steamers, in railway cars, at hotels, and by the wayside, I learned as never before the unvarying nobility and sweetness of his character. Some of my readers will recall with pleasure his delightful letters from Europe written on that journey. He brought to the office of the HERALD, besides the rich treasures of his mind and heart, the experience of several years as a weekly editorial writer on the *Christian Advocate*, and put into the paper the best that there was in him. He once said to me that his highest ambition was to make it a first-class Methodist family newspaper, and my own judgment was that he beautifully achieved his purpose.

I congratulate the HERALD on having reached this anniversary. I have for it one wish. In days when the church had no weekly paper, it used to be said that every Methodist should have a Bible and a Hymn-book. This holds good now; but this day of rejoicing is a good time for adding ZION'S HERALD as a third essential for every Methodist in New England.

East Greenwich, R. I.

[While these eminent contributors were specifically requested and enjoined to write their impressions of former editors of the paper only, we do not feel free to eliminate the brief paragraphs in which the "two Steeles" have violated their instructions. — Editor ZION'S HERALD.]

LIVING MEMBERS OF WESLEYAN ASSOCIATION

Pliny Nickerson, the oldest member of the Association — having been elected in January, 1847 — was converted under the ministry of Rev. Benjamin Swift, of South Harwich, and joined the Methodist Church on Williams St., Roxbury, in 1840. He is now and has been a member of Tremont St. Church, this city, since its organization. He has been in business in Boston for fifty years, and is now treasurer of the Wesleyan Association and superintendent of Wesleyan Building.

Edward F. Porter was born in Scituate and converted under the ministry of Rev. Lewis Bates. He first joined Meridian Street Church, East Boston, where he was a member for thirty years. He was in the city council 1855-'56; representative, 1857; senator, 1858; representative, 1859; State liquor commissioner from 1859-'66 under prohibitory law; alderman, 1865-'66; trustee Wilbraham Academy ten years to 1882. He has lived in Watertown since 1879, and is a member of the Methodist Episcopal Church there and a class-leader.

William Claflin, son of Lee Claflin, member of U. S. House of Representatives, Governor of Massachusetts, president board of trustees of Boston University, active in political, business, social and church life for fifty years. He united with the Fourth St. Church, St. Louis, Mo., in 1841, under the pastorate of Rev. Silas Comfort. In 1845 he returned to Boston and united with Bromfield St. Church, of which he is still a member.

Edward H. Dunn was converted in the old Bennet St. Church in 1846, Rev. W. H. Hatch, pastor, and joined the church in 1848. He was superintendent twenty years, teacher twenty years, trustee thirty years, treasurer of trustees twenty-five years. He has been president of the B. Y. M. C. A.; presidential elector for Grant; a member of the Governor's Council; trustee of Boston University; president of the Social Union; president of the Wesleyan Association; director today of several banks, and a member for several years of the Boston school board. Bennet St., Hanover St., and Temple St. are all the First Church. He is the senior member of the firm of Dunn, Green & Co., Boston.

Alden Speare was converted under the ministry of Rev. Jacob Norris, of the Free Baptist Church of West Corinth, Vt. He was for many years a member of Bromfield St. Church, Boston, beginning with 1844. He now resides in Newton Centre, and belongs to the church in that place. He has been a representative business man in this city, and was for four years president of the Chamber of Commerce. He is special partner of Alden Speare's Sons & Co., and president of the Walpole Emery Mills. In 1888 he was a lay delegate to the General Conference, and has long been a member of the Board of Managers of the Missionary Society.

James Adams Woolson, during the pastorate of Rev. Joseph Cummings, D. D. (afterwards president of Wesleyan University, Middletown, Conn., and later of the Northwestern University, Evanston, Ill.), united with the historic old Hanover Street Church, Boston, at the same time that quite a large number of young people united therewith, including Bradley Cummings Newcomb, Miss Hester A. Benner, and Miss Annie W. Dickinson. At the time of his marriage with Miss Annie W. Dickinson by Rev. Gilbert Haven (afterwards Bishop Gilbert Haven), he transferred his church relationship to the old Harvard Street Church, Cambridge, where he and his wife have worshiped to this day. Mr. Woolson is connected with a number of large and successful business and financial concerns.

Francis Asbury Perry was born in Belchertown, Mass., Dec. 30, 1835, son of Rev. Heman Perry, a Methodist minister. He entered the law office of John Q. A. Griffin, Esq., and was admitted to the bar in 1864. He was converted in 1868 in Meridian Street Church, Dr. Wm. R. Clark, pastor, and is now a member of Winthrop St. Church, Boston. He was a member of Massachusetts Legislature in 1869, and the same year organized the trustees of Boston University as a corporation; was one of the first trustees of same fifteen years, and first secretary four years. He organized the Law School of Boston University, arranged the curriculum, and employed the lecturers. He is now practicing his profession in Boston.

John G. Cary was born Sept. 20, 1817, and united on profession of faith with Salem St. Congregational Church under the pastorate of Rev. George W. Blagden in 1835. In 1848 he was a student at the Biblical Institute, Concord, N. H., and from 1849 to 1854 received appointments in the New England Conference. He was a merchant in Boston from 1855 to 1872, and a member of Warren St. Church, Boston Highlands, from 1857 to the present time. He was for twenty years secretary of Asbury Camp-meeting Association, nineteen years secretary of the Wesleyan Association, also for some years secretary of the Preachers' Aid Society of the New England Conference.

Silas Peirce was converted during the great Moody meetings in Boston in 1876-'77, and joined Bromfield St. Church while Rev. W. F. Mallalieu, D. D., was pastor. He was assistant superintendent of the Sunday-school at Bromfield St. for several years while Jacob Sleeper was superintendent. After Mr. Sleeper's death Mr. Peirce was superintendent until he removed his membership to Tremont St., where he now belongs. He was a successful and well-known business man in this city for many years. Owing to ill health, he has been out of business entirely for about three years. He is living quietly at his summer home in Scituate on the farm where the family has resided since 1647.

James F. Almy was born in Adams, Mass., of Quaker parents. His early life was spent on a farm, with scant opportunities for schools, in those days. After years were spent in the cotton mills of his native town. At seventeen he taught school in North Adams. He came to Salem in 1853, and served as apprentice in a retail dry goods business; was elected member of the Salem school board in 1866; was a member of the city council from 1864-'68, and a member of the Massachusetts Legislature from 1881-'82; is a director of the Merchants' National Bank and a number of other corporations, and has been identified with the interests of the city of Salem for a number of years. He was converted in 1855 under the ministry of Rev. Daniel Richards, then pastor of the Lafayette St. Church, Salem, of which he is still a member. It was partly through him that the Methodist Church in Beverly was started, also the Wesley Church in Salem.

Joshua Merrill, the president of the Wesleyan Association, is the son of Rev. A. D. Merrill of revered memory, and was converted in Worthen St. Church, Lowell, when fourteen years of age, under the ministry of his father. When fifteen years old he came to Boston with the double purpose of relieving his father from the burden of his support and to seek a life-business for himself. He joined old Richmond St. Church, and remembers yet with affectionate gratitude the sympathetic and helpful consideration of Noah K. Skinner, Micah Dyer, and other saints of that society. In 1866 he joined Tremont St. Church, where he is still a member, and of which he has been a prominent official and most generous supporter during these many years. In 1853 he engaged in the manufacture of coal oil, then an entirely new industry, and marked success attended this business venture. He is now president of the Downer Kerosene Oil Co., of South Boston.

Oliver H. Durrell was born in East Cambridge, in September, 1847. He was baptized and united with Trinity Church in 1865, under the pastorate of Rev. William H. Hatch, and was superintendent of the Sunday-school for seven years. Moving to another part of the city in 1880, he transferred his membership to the Harvard Street Church, of which he is still a member. In 1871 he married the youngest daughter of Rev. E. G. Eaton, of Lewiston, Maine. Mr. Durrell was admitted as partner of the firm of Brown, Durrell & Co. in 1872, and has been senior member of the firm for the last five years.

Warren Ozro Kyle was born at Lowell, Mass., Oct. 30, 1855. He was converted and joined St. Paul's Church, Lowell, in 1867, under the pastorate of Rev. S. F. Jones; and joined Tremont St. Church, Boston, while S. F. Jones was pastor there in 1883. He graduated from Amherst College in 1877, and studied law at Boston University Law School, but was admitted to practice before finishing the full course. For many years he has been a member of the board of directors of B. Y. M. C. A. He is still a member of Tremont St. Church, and engaged in the practice of his profession in this city.

Chester C. Corbin was born in Dudley, Mass., Sept. 25, 1841. He removed to Webster in 1852. He was converted at Sterling camp-meeting in 1856 under the pastorate of Rev. Samuel Tupper. He is a trustee and steward of the Methodist Episcopal Church in Webster, and a trustee of St. Mark's Church, Brookline. He was elected superintendent of the Webster Sabbath-school in 1861, and has held that position continuously since that date; is a trustee of Boston University and Wesleyan Academy at Wilbraham and Nichols Academy at Dudley; is a member of the Board of Managers of the Missionary Society; was a member of the Massachusetts State Senate in 1881 and '82. His business occupation is that of a shoe manufacturer. He is president of the First National Bank of Webster and a director in various other banks and business corporations.

Robert Fulton Raymond, lawyer, of New Bedford, Mass., was born in Stamford, Conn., June 15, 1858. In 1876 he was converted in a Quaker meeting in Dartmouth, Mass., where he was teaching school, and joined the Allen St. Church, New Bedford, of which his brother, Dr. B. P. Raymond, was then pastor. For nine years he was president of the Y. M. C. A., during which time the Association erected one of the finest buildings in the State for its work. He organized and was the first president of the Methodist Social Union of New Bedford and vicinity. He is president of the Good Citizenship League of New Bedford.

Charles R. Magee, secretary of the Wesleyan Association, was born in New York, Aug. 25, 1851. He joined the Centre Church, Malden, in 1888, when Rev. W. P. Odell was pastor, and is secretary of trustees and recording steward. He entered the Methodist Book Depository in 1869, and was appointed manager in November, 1889. He was elected member of the Wesleyan Association in 1890, and president of the Methodist Social Union, 1896-'97. He was lay delegate to the General Conference of 1896.

Matthew Robson was converted under the ministry of Rev. James Foster, pastor of Newmills Presbyterian Church, County of Tyrone, Ireland. He is now a member of Wesley Church, Salem, and president of the board of trustees. He is treasurer of the M. Robson Leather Co., Salem, president of the Y. M. C. A. in that city, and chairman of the building committee in the erection of the new Association edifice in that city.

Everett O. Fisk is of Methodist ancestry, son of the late Rev. Franklin Fisk. Massachusetts is his native State. He is an alumnus of Wilbraham Academy, and graduated from Wesleyan University in 1873. In 1875 he became New England agent for the educational publishing firm of Ginn & Co., holding the position for ten years. In 1885 he established the Fisk Teachers' Agency in Boston, which speedily won recognition and standing in the educational world. He was converted at the age of fourteen under his father's ministry, and is now a member of Temple St. Church. He was a member of the General Conference of 1892.

Charles Cushman Bragdon was born at Auburn, N. Y., and is the son of Rev. Charles P. Bragdon, for many years a member of the Maine Conference. He entered the Northwestern University in 1860; taught in Elgin Academy the winter of '63-'64; enlisted in 134th Illinois Volunteer Infantry early in the spring of 1864; was discharged in December of the same year; re-entered the University and graduated in '65; taught Latin, Greek and German in Dickinson Seminary, Williamsport, Pa., '65-'67; was in the office of the *Little Corporal*, Chicago, till August, '68; taught Latin and Greek in Wesleyan College Cincinnati, Ohio, '68-'72; studied at Tubingen, Germany, '72-'73; taught Latin, Greek and German at Jennings Seminary, Aurora, Ill., till June, '74; came to Auburndale, August, 1874, as principal of Lasell Seminary for Young Women. He was converted at Evanston, Ill., under his father's ministry, joining his church; and is now a member of the Centenary Church, Auburndale.

William W. Potter is a native of North Wilbraham, and attended Wesleyan Academy. He joined the church at Palmer Four Corners under the ministry of Rev. Jonas M. Clark. He is a member of St. Mark's Church, Brookline, and president of the board of trustees. For a quarter of a century he has been in the shoe findings business, and is senior member of the W. W. Potter Shank Co. of Boston.

THE BOSTON WESLEYAN ASSOCIATION.

1. Pliny Nickerson. 2. Edward F. Porter. 3. William Claflin. 4. Edward H. Dunn. 5. Alden Speare. 6. James A Woolson. 7. Francis A. Perry. 8. John G. Cary. 9. S las Peirce. 10. James F. Almy. 11. Joshua Merrill. 12. Oliver H. Durrell. 13. Warren O. Kyle. 14. Chester C. Corbin. 15. Robert F. Raymond. 16. Charles R. Magee. 17. Matthew Robson. 18. Everett O. Fisk. 19. Charles C. Bragdon. 20. William W. Potter.

THE MINISTRY OF PRINT

Before me lies the printed page,
With story rich and wisdom sage;
With earnest eye I look again
And see not words, but living men.

Transfigured fair in stately guise,
Bright spirits clad in flesh arise;
The mystic print in lifeless form
Pulses with life-blood, vital, warm.

Oh, vision wondrous! words are souls
Unveiling self on written scrolls;
I read, and in communion sweet
Earth's wisest, purest, noblest, meet.

They think, and on the wingèd page
Waft truth to every land and age.
They speak, and millions far away
Can with them talk and praise and pray.

They write, and as the mirror gives
The face that in its brightness lives,
So mirrored in the glowing word
Are souls illumined by their Lord.

O mystic miracle, and blest,
That can from finite boundaries wrest
Imprisoned hearts, and set them free
To help and bless humanity.

Speed on thy way, thou wingèd sheet!
Incarnate spirits through thee greet,
With messages of love and truth,
Advancing age and ardent youth.

Speed on! Thy ministry imparts
Counsel and joy to waiting hearts;
Thy wealth of life, thy treasured thought,
With good to countless souls are fraught.

— REV. DWIGHT M. PRATT, in *N. Y. Observer.*

ZION'S HERALD — FROM HAVEN TILL NOW

REV. WESLEY O. HOLWAY, D. D.
Chaplain U. S. Navy.

I REMEMBER the first time I became sensible of a distinct pride in my church paper. It was while I was attached to the U. S. S. "Lancaster" in the South Atlantic Squadron some twenty-eight years ago. ZION'S HERALD used to come to me regularly, but with exasperating slowness, owing to the steamer making only monthly trips. So I would receive four issues at a time — sometimes six or seven, if the ship missed the mail before going out for target or sail practice, or ran to the southward. Gilbert Haven was then making the HERALD coruscate. Never before had the paper been so brilliant, so trenchant. It made one's blood tingle to watch those laughing, flashing, slashing cuts at certain Dixie editors who refused to be reconstructed. They drew blood and were meant to, but there was no venom in the keen edge, and they seemed to excite no lasting resentment — only a sort of amazement at the audacity of that Boston chap who so skillfully laid bare their sophistications and gave them no peace in life. And the Negro, emancipated but weak and dazed with his new privileges — did he ever have a more compassionate or a more doughty protector and helper than in ZION'S HERALD under Haven's administration? And then the book notices — who that read them ever forgot them? — what graceful touches, what nimble plays on words, what fearless exposure of real defects or inadequacies of treatment! How inimitably he could prick a sham! What a thorn he was to our Unitarian friends! Is it any wonder that I was not ashamed to let my copies of ZION'S HERALD lie around the ward-room after I had read them, or that I took a secret delight in watching the faces of officers who picked them up — and didn't drop them in a hurry? Ere long I did not have to leave them around — they were asked for.

Returning north in the spring of 1872, we put in at St. Thomas for coal. There we found recent files of the *New York Herald*. They contained intelligence about our General Conference then in session, and I read, with mingled feelings of pleasure and dismay, that Gilbert Haven had been elected a Bishop, and had resigned his editorship.

On reaching home I was ordered to the Charlestown Navy Yard, and used my

ADELAIDE S. SEAVERNS
Office Editor.

opportunity to attend the course of instruction at the Boston University School of Theology, then located in the Wesleyan Building. Meantime Dr. Bradford K. Peirce had been elected editor of ZION'S HERALD, with Rev. E. A. Manning as his assistant. Dr. Peirce had achieved reputation for admirable literary work as a contributor to the *Christian Advocate* and other church papers. He had been successful both in the pulpit and on the platform. He was especially happy in talking to children. He had charming manners. He was the son of Rev. Thomas C. Peirce of honored memory. The Boston Wesleyan Association was credited with having made an excellent selection when it called him from his chaplaincy at Randall's Island, New York, to be Haven's successor.

It was about this time that my own connection with ZION'S HERALD began. It was brought about in a most unexpected way. Coming to the Wesleyan Building daily, I dropped in one afternoon at the assistant editor's office. Manning was struggling with the effort to read proof and hold copy at the same time — a rather difficult piece of copy, too, if my impression is right. Taking a chair, I offered to help him — never dreaming that I had dropped into a permanency, that the time would come when I would look back to that day over a period of twenty-six years of almost continuous service on the paper. My success in deciphering manuscript led, after awhile, to an arrangement with Mr. Weed that I should come to the office and "hold copy" on certain days. We became warmly congenial — Manning and I. I hereby gratefully acknowledge my indebtedness to him for valuable technical knowledge in reading proof, preparing copy, etc. Under Foreman Rogers of the printing-office I learned to set type. Unfortunately for the peace of the paper, however, the relations between the editor and the assistant editor were not harmonious. The friction gradually increased until a change became necessary, and in the closing months of 1876 the Association adjusted the difficulty by abolishing the office of assistant editor. Later, Miss Adelaide S. Seaverns, the present office editor, was selected to assist Dr. Peirce.

No one dreamed at the time into what efficiency she would ripen; that she would correct imperfect English in "copy," and "read proof" with such marvelous accuracy that lynx-eyed Franklin Rand would make a special visit to the office on the rare occasions of a typographical error that he might "gloat" over it; that she would cull gem-like "Thoughts for the Thoughtful," and edit the Family department with a skill and grace never known before; that after a hard day's work, while the rest of us were sleeping, she would put on her "spectacles" and shame us the next day with the inspiring paragraphs that only "Aunt Serena" could write; that she would keep the "run of copy" and manage the output of the same and the printing-office; that she would write book notices, prepare summaries of various kinds, and keep everything in order. Any history of ZION'S HERALD that fails to do Miss Seaverns unstinted credit in the period referred to, fails to account for an essential factor in its success.

But I am anticipating somewhat. For many years ZION'S HERALD flourished under Dr. Peirce's administration; then a decline began. The paper gradually lost its hold upon the people — this, for several reasons, some of which I will mention. The editor grew to be too yielding. If a country ministerial association voted that a certain article, read at one of its gatherings, should be published in ZION'S HERALD, that vote was generally respected, even though the merit of the article did not commend itself to the editorial judgment, or its topic command the attention of the people. Further, there were certain ministerial brethren in the vicinity of Boston who insisted that *whatever* they wrote should be promptly printed, without regard to fitness or timeliness. This pressure on our columns by degrees swamped them. There was no room for news, religious or secular, or for contributions of general interest. The paper became stuffed with matter which no one read or cared to read, except the writers. The editor finally fell into the habit of writing his leader or attending to his correspondence in the morning; then, packing his valise with the new books and magazines, he proceeded to his home in Newton Centre where he spent his afternoons in reading and reviewing the same. The paper was left very largely to make itself, even on the day it went to press. I do not remember that this course provoked any criticism, or was deemed strange. Editors of other religious papers, *at that time* so far as I could judge, managed their work in about the same way. The under-

current of popular demand for a style of religious journalism along lines which had made daily news-sheets successful, had not yet reached the surface. ZION'S HERALD was simply following its traditions.

When Dr. Peirce retired from the editorship at the age of seventy, the conviction was deep-seated, not only among the members of the Boston Wesleyan Association, but among our leading ministers and laymen, that a radical change was imperative in the conduct of the paper. Great anxiety was felt over the selection of a new editor. The choice finally fell, by the good providence which has watched over the interests of the paper, upon Rev. Charles Parkhurst, D. D., then a member of the New Hampshire Conference. He brought to ZION'S HERALD a new conception of what a religious journal should be and stand for, and great skill and energy in carrying it out. At first he was dependent, to a considerable degree, upon his assistants, for he was absolutely without technical knowledge. To meet this, he took a private office at the top of the building next to that of the assistants, and patiently applied himself to the mastery of the art of newspaper-making. The paper was no longer left to make itself. All copy on hand was sifted — the good retained, the rest waste-basketed. Every issue was forecasted. The relation of articles to other articles in the make-up was studied, the limitations of space considered. To make each issue a little better, a little stronger in quality, than the preceding one, was steadily kept in view. Every coming event in church or state was anticipated. Symposiums on topics that people were talking about were provided. The editor grew more and more absorbed in his work. Gradually he called to his aid the brightest, the wisest, pens. Indifferent copy was sent back — only the choicest passed the gauntlet. Seldom was an article printed that had not been asked for. We who were in the office with him caught the enthusiasm. ZION'S HERALD became known as an alert, up-to-date, informational, virile, readable, quotable weekly. It no longer gave an uncertain sound; it grew to be distinct, positive, protesting. It assumed to shape public opinion on subjects connected with church polity; it aimed to educate the youthful mind of the denomination in obligation and piety.

I have spoken of the alertness of the paper under the present administration. Its readers will fully agree with me on this point. Over and over again, at the last moment before going to press — sometimes after the forms have been locked up — they have been relentlessly unlocked, fresh matter set up, and the crowded-out columns laid over. The nice adjustment of articles to space and place which had cost much thought to arrange has, over and over, been rudely disturbed to meet the newest demand; nothing, perhaps, in the work of the office being more perplexing and vexatious. But all these harassing and distracting hours are forgotten when ZION'S HERALD comes wet from the press with a big "scoop" over denominational contemporaries in the announcement and discussion of the very latest important current event.

How the editor is able to make so good a paper from week to week with so meagre an editorial force and with so small an appropriation for contributions, is the standing surprise, not only of his colleagues, but of editors of other religious journals familiar with the facts. But the readers may confidently expect that the future of the HERALD will continue to be an advance upon its past unless the editor-in-chief and the office editor should break down. Such a calamity every minister in the patronizing Conferences, as well as each appreciative reader, may help to avert by so increasing the income of the paper through new subscribers, that the additional helpers needed can be afforded.

U. S. S. Vermont, New York Yard.

FORMER EDITORS OF ZION'S HERALD.

1. Abel Stevens. 2. Daniel Wise. 3. Erastus O. Haven. 4. Nelson E. Cobleigh. 5. Gilbert Haven. 6. Bradford K. Peirce.

METHODIST EPISCOPAL JOURNALISM

Zion's Herald.—The first number of ZION'S HERALD, a facsimile of the first page of which appears on page 1125, was issued Jan. 9, 1823. The following is the list of editors, with their time of service: Rev. John R. Cotting, for the year 1823. Mr. Barber Badger, for the year 1824. Mr G. V. H. Forbes, from 1824 to 1828, when the paper was transferred to New York city. The Wesleyan Association purchased the paper, July, 1831. Mr. William C. Brown and Rev. T. Merritt were editors from July, 1831, to June, 1832. Rev. Shipley Wells Wilson and Rev. S. Osgood Wright, from June, 1832, to November, 1832. Rev. S. W. Wilson, from November, 1832, to June, 1834. Mr. Benjamin Kingsbury, from July, 1834, to August, 1836. Mr. William C. Brown, from August, 1836, to July, 1841. Rev. Abel Stevens, LL. D., from January, 1841, to July, 1852. Rev. Daniel Wise, D. D., from 1852 to 1856. Rev. E. O. Haven, D. D., from 1856 to 1863. Rev. N. E. Cobleigh, D. D., from 1863 to 1867. Rev. Gilbert Haven, D. D., from 1867 to 1872. Rev. B. K. Peirce, D. D., from 1872 to 1887. Rev. Charles Parkhurst, D. D., from March 1, 1888, to present time.

Christian Advocate.—The first number of the *Christian Advocate* appeared Sept. 9, 1826. The following is the list of editors with their periods of service: Barber Badger (layman), 1826-'28; Nathan Bangs, 1828-'32; John P. Durbin, 1832-'34; Nathan Bangs (second term), 1834-'36; Samuel Luckey, 1836-'40; Thomas E. Bond, 1840-'48; Geo. Peck, 1848-'52; Thomas E. Bond (second term), 1852-'56; Abel Stevens, 1856-'60; Edward Thomson, 1860-'64; Daniel Curry, 1864-'76; Charles H. Fowler, 1876-'80; James M. Buckley, 1880, to present time.

Western Christian Advocate.—The first number of the *Western Christian Advocate* was issued May 2, 1834. It is now in its sixty-fifth annual volume. The following is the list of editors: Thomas A. Morris, 1834-'36; Charles Elliott, 1836-'48; Matthew Simpson, 1848-'52; Charles Elliott, 1852-'56; Calvin Kingsley, 1856-'64; John M. Reid, 1864-'68; Stephen M. Merrill, 1868-'72; Francis S. Hoyt, 1872-'84; Jeremiah H. Bayliss, 1884-'89; David H. Moore, 1889, to present time.

Northern Christian Advocate.—The first number of the *Northern Christian Advocate* was issued March 12, 1841. For the first three years its name was *Northern Advocate*. The name was changed to *Northern Christian Advocate* in 1844, when the paper was adopted by the General Conference. The first editor was Rev. F. G. Hibbard, D. D., Rev. William Hosmer being his associate. Before a full year was passed Rev. William Hosmer became editor-in-chief, Dr. Hibbard remaining a contributor. Then follow: Rev. Nelson Rounds, D. D., 1844-'48; Rev. William Hosmer, 1848-'56; Dr. F. G. Hibbard, 1856-'60; Rev. I. S. Bingham, 1860-'64; Rev. D. D. Lore, 1864, to his death, June 20, 1875; Dr. O. H Warren, 1876-'92; Dr. J. E. C. Sawyer, 1892, to the present date. Till Jan. 1, 1872, the paper was published in Auburn. It has since been published in Syracuse.

Northwestern Christian Advocate.—Rev. James V. Watson, D. D., issued the initial number of the *Northwestern* in October, 1852, as a prospectus of a *Christian Advocate* to be printed in Chicago. At that time the General Conference had not authorized the paper. Dr. Watson had previously printed a religious paper at Adrian, Mich., and the Chicago venture was entirely his own. The *Northwestern* was authorized by the General Conference of 1854. Dr. Watson was elected editor, and he served until October, 1856. Then follow Thomas M. Eddy, 1856-'68; Rev. John M. Reid, D. D., 1868-'72, when he was elected missionary secretary; Arthur Edwards, 1872, to the present time.

California Christian Advocate.—The first issue of the *California Christian Advocate* bore date of Oct. 10, 1851, and Revs. M. C. Briggs and S. D. Simonds were editors. Dr. Briggs continued in service but one year, when Simonds became sole editor, serving until 1856, when the General Conference adopted the paper. The following is a list of the editors: Rev. Eleazar Thomas, D. D., 1856-'68; Rev. H. C. Benson, D. D., 1868-'80; Rev. B. F. Crary, D. D., 1880, until his death, March 16, 1895; Rev. W. S. Matthew, D. D., was made associate editor in March, 1894, Dr. Crary's health having wholly failed, and is still editor.

Central Christian Advocate.—The *Central Christian Advocate* was begun early in the '50s as an independent Methodist sheet, and was published for awhile in Lebanon, Ill., and later in St. Louis, part of the time by Rev. W. D. R. Trotter. The General Conference of 1856 adopted the paper, and made it one of the official organs of the church, electing to its editorship Rev. Joseph Brookes. Then follow: Rev. Dr. Charles Elliott, 1860-'64; Rev. Dr. B. F. Crary, 1864-'72; Rev. Dr. Benjamin St. James Fry, 1872, until his death in February, 1892; during the interim, until the session of the General Conference, Prof. S. W. Williams, of the Western Methodist Book Concern at Cincinnati, had charge of the paper; Rev. Dr. Jesse Bowman Young, 1892, to the present time.

Southwestern Christian Advocate.—The *New Orleans Christian Advocate* was established by Dr. J. P. Newman, Jan. 6, 1866, which was practically the first issue. This paper, however, was merged into an educational journal in 1870. July 3, 1873, the *Southwestern Advocate* was established by Dr. J. C. Hartzell and A. C. McDonald, editors, as the official journal of the Texas, Louisiana and Mississippi Conferences. Jan. 4, 1877, the *Southwestern Advocate* became the *Southwestern Christian Advocate* and an official journal of the Methodist Episcopal Church, with Rev. Dr. J. C. Hartzell, editor. Then follow: Rev. L. P. Cushman, 1882-'84; Marshall W. Taylor, D. D., 1884, until his death, Sept. 11, 1887, when the assistant, Dr. Albert, filled out the unexpired term; Rev. Dr. A. E. P. Albert, 1888-'92; Dr. E. W. S. Hammond, 1892-'96; Rev. I. B. Scott, D. D., 1896, to present date.

Omaha Christian Advocate.—The *Nebraska Christian Advocate* was first issued in July, 1888. It was published two years at University Place, Nebraska, with Rev. George S. Davis as editor. In July, 1890, it was removed to Omaha, and the present incumbent, Rev. J. W. Shank, D. D., became editor. In 1892 the General Conference gave it an official franchise under the name of *Omaha Christian Advocate*. In 1896 it became the property of the General Conference, the editor being re elected by the Book Committee.

Der Christliche Apologete.—The first number of *Der Christliche Apologete* was issued Jan. 4, 1839. The list of editors is as follows: Rev. Wm. Nast, D. D., 1839-'92; Rev. Albert J. Nast, D. D., 1892, to the present time. In the latter half of Dr. Wm. Nast's long editorial career he had the aid of the following valuable and distinguished assistant editors: Rev. Henry Liebhart, D. D., Rev. H. Grentzenberg, and Rev. Jacob Krehbiel

Pacific Christian Advocate.—The *Pacific Christian Advocate* was first issued Sept. 5, 1855. It has been under editorial care as follows: Thomas H. Pearne, D. D., 1855-'64; H. C. Benson, D. D., 1864-'68; Isaac Dillon, D. D., 1868-'76; J. H. Acton, D. D., 1876-'80; Harvey K. Hines, D. D., 1880-'88; W. S. Harrington, D. D., 1888-'92; A. N. Fisher, D. D., 1892, to the present time.

Pittsburg Christian Advocate.—A specimen copy was printed Nov. 15, 1833. Regular publication began Feb. 1, 1834. Until 1840 the paper was called *Pittsburg Conference Journal*. The following is a list of the editors: Chas. Elliott, 1833-'36; Wm. Hunter, 1836-'40, '44-'52, '72-'76; Charles Cooke, 1840-'44; Homer J. Clark, 1852-'56; Isaac N. Baird, 1856-'60; Samuel H. Nesbit, 1860-'72; Alfred Wheeler, 1876-'84; C. W. Smith, 1884, to the present time.

Epworth Herald.—The *Epworth Herald* of Chicago, organ of the Epworth League, was inaugurated in 1890, with Rev. Joseph F. Berry, D. D., as editor; and he now occupies the same position.

Michigan Christian Advocate.—In January, 1875, the first copy of the *Michigan Christian Advocate* came out, under present existence, with Rev. L. R. Fiske, D. D., editor. In 1877 Rev. J. M. Arnold, D. D., succeeded to the editorship, and in 1884 Rev. J. H. Potts, who continues. In its institution the *Michigan Christian Advocate*, which had been published for fifteen months as a monthly at Adrian, Mich., by Rev. O. Whitmore, presiding elder of the Adrian District, was bought out with its subscription list.

Haus und Herd.—This illustrated monthly magazine was first issued in January, 1873. Dr. Henry Liebhart was editor up to April, 1895, and Dr. F. L. Nagler since that date.

Methodist Advocate-Journal.—The *Methodist Advocate-Journal* is published at Knoxville, Tenn., and the editor is Rev. R. J. Cooke, D. D. The issue for Aug. 25, 1898, is Vol. VIII, No. 32, of the series.

Methodist Review.—The *Methodist Review*, the oldest publication of its class in America, is now in its 80th volume, having been first issued in January, 1818, under the name, *Methodist Magazine*; the name was changed to the *Methodist Magazine and Quarterly Review* in 1830; again in 1841 to the *Quarterly Review*; and in 1885, when it was made a bi-monthly, to the *Methodist Review*. The six yearly numbers, as now published, make a volume of over a thousand pages. Joshua Soule and Thomas Mason, Book Agents, became the editors in 1818; Nathan Bangs, 1820; John Emory and Beverly Waugh, 1830; Nathan Bangs, 1832; Samuel Luckey, 1836; George Peck, 1840; John McClintock, 1848; Daniel D. Whedon began in 1856 and continued twenty-eight years; Daniel Curry, 1884, dying in August, 1887; J. W. Mendenhall, 1888, dying in June, 1892; William V. Kelley, the present editor, was chosen by the Book Committee in February, 1893, and re-elected by the General Conference in 1896.

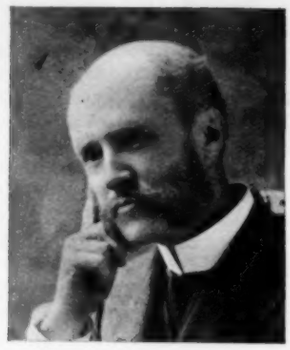
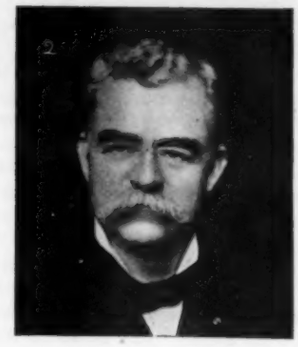
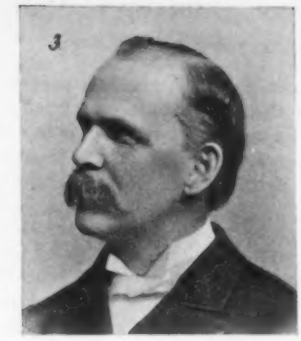
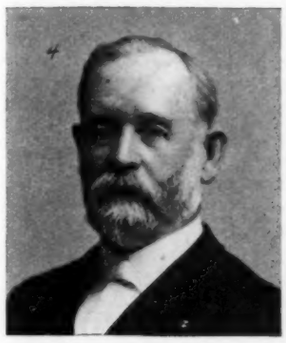
Sunday-school Books and Periodicals.—The office of editor of Sunday-school Books and Periodicals, and secretary of the S. S. Union and Tract Society, has been filled by the following: Daniel P. Kidder, 1844; Daniel Wise, '56; John H. Vincent, '68; Jesse L. Hurlbut, '88, to the present time. The circulation of the Sunday-school periodicals now aggregates about three million and a half subscribers.

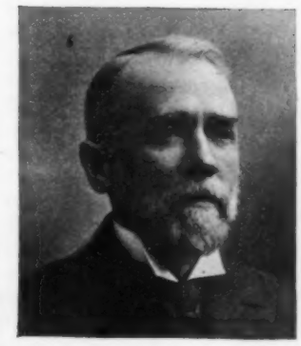
Gospel in All Lands.—This periodical was first issued in New York, Feb. 1, 1880, as an undenominational missionary magazine. Rev. A. B. Simpson was the editor of the February, March, April and May numbers of 1880. There was no June number. Rev. Dr. Eugene R. Smith has been the editor from July 1, 1880, to the present time. Since May 1, 1885, it has been the property of the Missionary Society of the Methodist Episcopal Church.

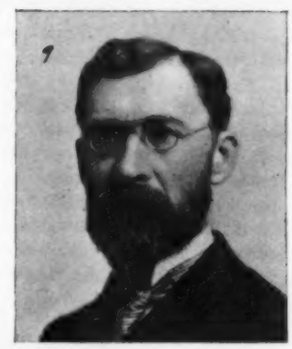
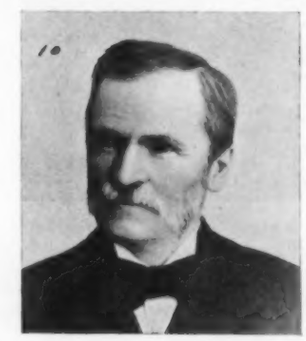
THE METHODIST JOURNALIST

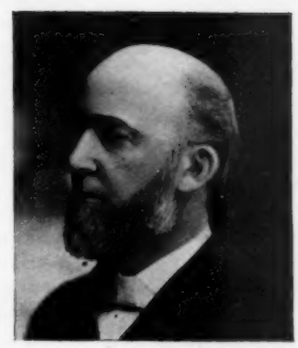
JOHN WESLEY is the prophet, the seer, the marvel of modern history. He saw that he must seize the printed page as his best herald and ally. He knew that he and his small coterie of helpers could cover but little ground and speak to comparatively few, but the truth of God, struck into type, could go everywhere, preach always, and never become weary. . . .

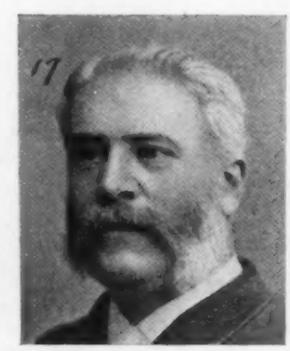
Kindly but conscientious criticism is essential to the healthy growth of our great and unwieldy denomination. We should, therefore, utterly stamp out the widely prevalent impression that the man is disloyal to our church and prejudicial to its highest interests who utters his honest convictions. Why, what sort of an editor would John Wesley be if now living and in charge of one of our papers? Can you conceive of him as being silent if he observed anything objectionable in the denomination? If he saw men plotting to secure pre-eminence in the church, do you think that he would be silent? If he saw a General Conference turned into a political caucus and the practices of the ward-politician dominating in the councils of the church, do you think he would be silent? If a General Conference, in a whirl of excitement, or during a season of dense stupidity, passed a measure or authorized a society which the sober second thought of the church did not approve, do you think he would be silent? If anything needed curing in the church, from the highest official to the lowest member, do you think John Wesley would be silent? We wrong the great founder of our Methodism by asking such questions. We only do it that you may see into what subserviency in this respect Methodist journalism has fallen. You know that John Wesley, if an editor today, would thunder, and thunder again, against every species of wrong until it was righted. Emerson said that his hero was the man "who, taking both life and reputation in his hand, will, with perfect urbanity, dare the gibbet and the mob, by the absolute truth of his speech and the rectitude of his behavior." Of such stuff should the Methodist journalist be made.—From Address of REV. CHARLES PARKHURST, delivered at the World's Methodist Congress, Chicago, 1893.







A GROUP OF CONTEMPORARY METHODIST EDITORS.

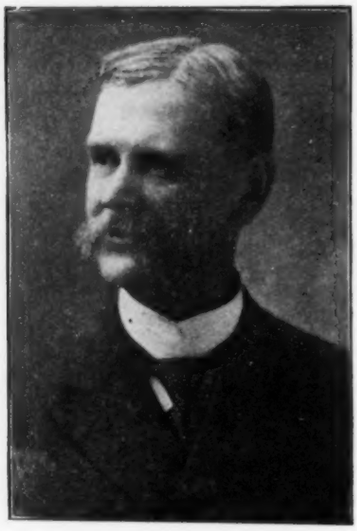
1. J. M. Buckley. 2. D. H. Moore. 3. J. E. C. Sawyer. 4. Arthur Edwards. 5. W. P. Matthew. 6. J. B. Young. 7. I. B. Scott. 8. J. W. Shank. 9. A. J. Nast. 10. A. N. Fisher. 11. C. W. Smith. 12. J. F. Berry. 13. J. H. Potts. 14. R. J. Cooke. 15. F. L. Nagler. 16. W. V. Kelley. 17. J. L. Huribut. 18. E. R. Smith.

HOW ZION'S HERALD IS MADE

ADELAIDE S. SEAVERNS.

IT *seems* easy enough; so did preaching to the deacon before he tried it. Years of experience, however, have not made it so. Every issue brings its own problems, perplexities and possibilities, and involves an amount of thought and detail work of which the ordinary subscriber, who sits on the piazza or by the library fire leisurely enjoying his weekly religious paper, has not the faintest idea — the paper may have made itself as far as he is concerned.

About half way down Bromfield Street

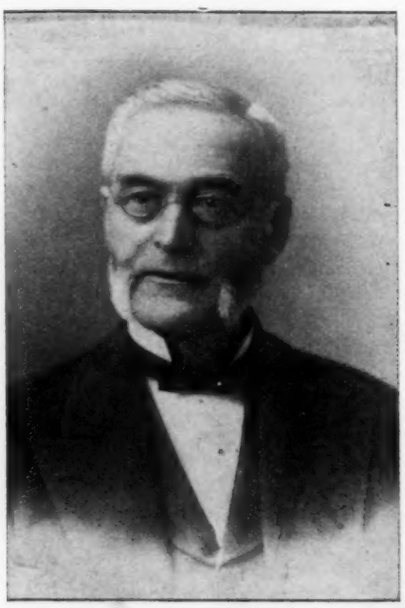


CHAPLAIN WESLEY O. HOLWAY, U. S. N.

stands a substantial granite structure called Wesleyan Building, which was erected in 1869 by the Wesleyan Association as a home for their paper and as a Methodist headquarters generally. One of the most desirable rooms on the first floor over the bookstore — a front corner room, spacious, light, and conveniently fitted up — is used as the business office of ZION'S HERALD. Here the publisher may always be found, and here, also, is the editor-in chief's desk, where he receives callers and attends to general correspondence. The business department of the paper is under the efficient management of Mr. Alonzo S. Weed, who has filled acceptably for the past twenty-eight years the position of "agent," or publisher, and who is widely known throughout the Conferences in New England among both ministers and laymen. He has general control of the publishing interests — manages the advertising department, buys the paper on which the HERALD is printed, purchases type, makes contracts for the press work (which is done outside the building), has the care of the subscription lists and oversight of the composing and mailing rooms, together with all the financial matters that pertain to the publishing of a great denominational weekly. Mr. George E. Whitaker, recently a teacher of mathematics in the Worcester High School, has been successfully performing the duties of assistant publisher since last April, and his face will doubtless become familiar to our readers, as he enters upon an extended canvassing campaign this autumn, presenting the claims of the HERALD for patronage upon our Methodist New England constituency.

To find the work rooms of the HERALD, the elevator must be taken to the fifth floor in the roof of the Building, where a pleasant suite of offices includes the editor's private "den," whither he retires when he wishes to work, the assistant editorial room, the compositors' room, and the mailing room.

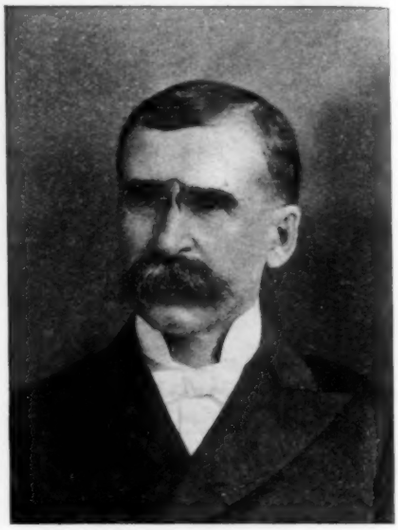
At present the editorial staff of the paper is reduced to a minimum, consisting of but two persons — Rev. Charles Parkhurst, D. D., the editor-in-chief, and Miss Adelaide S. Seaverns, the office editor. Rev. Wesley O. Holway, D. D., who has done in years past most effective work as assistant editor, has for six years been separated, by the duties of his profession as a Chaplain in the United States Navy, from the routine office life of the paper, but has continued to prepare with the most painstaking care and skill, during his terms of service in Newport and Washington, his special department — the Outlook, on the first pages of each issue; and also his invaluable Sunday-school Notes, which are such a marked feature of the HERALD. In the early summer, however, on account of his unexpected transfer to the New York Navy Yard, and also because his health was suffering under the long-continued strain of his literary work and naval duties combined, he requested to be relieved for awhile from Outlook preparation. To find a substitute who could in even a slight degree approximate the well-nigh flawless style of Chaplain Holway was apparently a sheer impossibility. But, incredible as it may seem, the providential man was close at hand, and, oddly enough, the U. S. Navy



REV. DAVID SHERMAN, D. D.
Died Aug. 14, 1897.

furnished him — Chaplain David H. Tribou of the Boston Navy Yard. So well has Chaplain Tribou performed his difficult task, so admirably has he adapted himself to the exigency, so comprehensive has been his grasp of the great events of this history-making summer, that we doubt if any of our readers have suspected that they were not reading after Dr. Holway's experienced and polished pen.

The editor-in-chief conducts the editorial correspondence, which is necessarily very heavy, passes judgment on all MSS. submitted, is perpetually on the alert for "happenings," or things about to happen, and watchful of tendencies and the drift of thought in the denomination and out. His finger never lifts from the public pulse, his vigilance never relaxes. He gives himself heart and soul to the paper, and really lives in the HERALD. He is responsible for the entire make-up of the paper, and for the editorial and the book table pages in particular. The ten years' editorship of Dr. Parkhurst has demonstrated the



CHAPLAIN DAVID H. TRIBOU, U. S. N.

fact — acknowledged even by those who disapprove many of his positions on great questions in the church — that he is a born editor, that he has the true editorial instinct in a pre eminent degree, and that he has made the HERALD a leading paper in the denomination. Of editorial writers there is profusion; but not one in five hundred is an editor. To be a true editor is a great and gracious gift vouchsafed to but few.

The duties of the office editor are multifarious. She conducts, and is responsible for, the Family pages; reads the MSS. of all stories and poems that are received, to pronounce upon their availability; assists in writing reviews of books and magazines, and prepares the literary notes; selects "Thoughts for the Thoughtful," and summarizes items about women, health, home decoration, household recipes, fun, etc; takes charge of all "copy" and prepares it for the compositors, reads the "revises," supervises the make-up of the pages, and must hold herself in constant readiness for a consultation with the editor upon ever-recurring problems.

How little does the ordinary reader of ZION'S HERALD imagine through what a busy week of hard work, anxious thought, hustle and worry, the neatly-printed pages of the paper have passed before emerging from the presses! One brief item, perhaps, has cost a vast amount of nerve-wear. The "laying-out" of the paper is usually quite an undertaking. On Monday afternoon, ten

days before the paper is published, the upper sanctum is a scene of anxious and prolonged conference. The office editor brings out the package of "immediate copy," mentions what is "left over" from the preceding issue, and what arti-

REV. JAMES MUDGE, D. D.

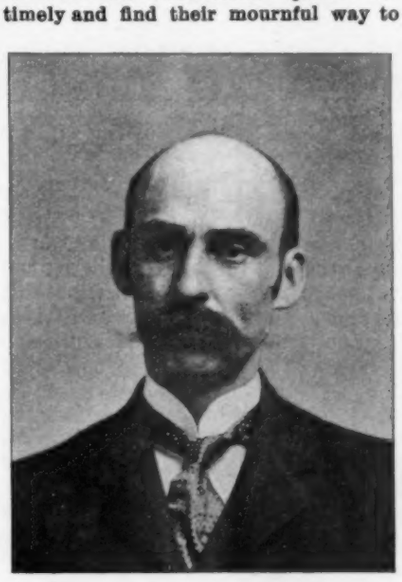
cles are to be continued or concluded. Correspondence, of course — New York, Chicago, Washington, London, or elsewhere — is entitled to precedence, and gets it. Then comes the tug of war. Considerations of the length, pertinency, contrast, timeliness and proportion of articles are all given due weight in filling the space devoted to contributions. Even after the paper is "laid out," and the editor with a smile of relief has gone to his "den," the scheme may be hopelessly jostled by the contents of the very next mail, or by some jog of the memory.

An editorial writer for the HERALD for perhaps fifty years of its long history was the late Dr. David Sherman. Perhaps no man outside the editors themselves wrote so much editorial matter of the highest grade as did Dr. Sherman. His busy, fruitful pen was laid aside forever a year ago, and since then ZION'S HERALD has not ceased to mourn her irreparable loss. With his knowledge of men and affairs in the church, he was a tower of strength on which we leaned heavily.

Another man who has regularly enriched our editorial columns and book table with his scholarly, trenchant, polished pen for many years, is Rev. James Mudge, D. D., whose benignant face graces this page. Editor of the *Indian Witness* for a long period while a missionary in India, Dr. Mudge's experience and happy way of putting things have placed us under a grateful sense of obligation to him.

We have spoken of "copy." By this we mean whatever material in the line of contributions, prose or poetry, comes to the office for publication. Roughly speaking, it may be divided into regular, unsolicited, and solicited. The "regular" copy includes church news from the six New England Conferences, obituaries, notices of various sorts, etc., none of which need pass the ordeal of editorial judgment, but are printed as a matter of course. "Unsolicited" matter on every conceivable subject is poured into the office without stint — a curious hodge-podge of poetry, essays, appeals for churches, stories, volunteer correspondence, criticisms, and reports of all kinds. All this matter is carefully read and winnowed. A few grains of wheat are retained; some of the chaff is sent back — if return stamps have been enclosed; and the residue, including all anonymous communications, is thrown into the overful waste-basket. Of course a great many stories and poems are returned to their authors, not because they lack merit, but because out of the multitude received only a few are available, our crowded pigeon-holes of choice accepted MSS. forbidding the acceptance of anything except the "cream." And often what is unavailable for one journal finds ready acceptance with another. The best copy of the paper, as a rule, falls under the head of "solicited." It is here that the instincts of the true editor are decidedly evident.

All "copy" requiring editorial judgment is promptly examined by the editor or his assistant, and its fate determined. The office editor registers and files by title and author's name all important manuscript, and is expected to keep "the run" of it. An "immediate copy" packet is kept of articles whose interest would be imperiled by delay in insertion. It sometimes happens, by over-press of matter, that some of these contributions perish untimely and find their mournful way to



PERLEY H. HADLEY.
Foreman of Printing Office.

the office "graveyard" — a cabinet kept for that purpose. It is possible, in this progressive age, that an office crematory would be more suitable than a graveyard!

In the southwest corner of the Building on the fifth floor is a large, well-lighted room provided with all the facilities for translating ideas into print — such as type, type cases, galleys, imposing stones, and other paraphernalia. The able and energetic foreman is Mr. Perley H. Hadley — modest, courteous, efficient, never showing impatience in the most trying emergencies, but cheerfully tearing his locked-up pages to pieces at the eleventh hour at the editorial behest. ZION'S HERALD has not as yet become modernized to the extent of using type-setting machines, but follows the good old style of picking up the type with the fingers. The regular force includes six compositors, all young women since the veteran John

A. LOUISE BOUTWELL.
Proof Reader.

F. Lancaster, who set type on the HERALD for thirty years, was literally called from service to reward two years ago. Suddenly slipping from the high stool he had occupied so long, to the floor, with the printer's ink still on his fingers, he closed his eyes on his days of toil to open them in glory. As will be seen by the accompanying illustration the names of the compositors are: Misses Martha D. Dunnels, M. Elizabeth Herrington, Melvina B. Maxwell, Bertha A. Richardson, Nellie M. Brown, Ida J. Whitten. Miss Whitten also holds the position of copy holder, which requires great accuracy in reading all sorts of manuscript. The printing-office is a rarely contented and harmonious one.

Every Tuesday noon prepared copy is furnished the foreman for the Family, the Book Table, and the Sunday-school pages. The next morning contributed articles, obituaries, etc., are given out; and on Friday and Saturday editorial matter, Outlook copy, and church news, etc., must be ready for the waiting typesetters. The copy is divided as evenly as possible by the foreman among the compositors, each of whom proceeds to fill a galley. These galleys are filled rapidly or slowly according to the kind of type used — brevier, minion, nonpareil, agate, etc. — and as the matter is leaded or solid. When a sufficient number of galleys are "full," the foreman takes proofs of them, which are carried to an adjoining room, where the proof-reader, Miss A. Louise Boutwell, proceeds to correct the work of the compositors while Miss Whitten carefully reads aloud from the manuscript. Errors are marked on the margins of the proofs, and the slips are returned to the compositors, who make the proper corrections in the type. Correcting is at the compositor's own expense, hence each girl strives to have as clean a proof as she can, and

thus lose as little time as possible in making corrections. Miss Boutwell, who has been connected with the office for nine years, is a remarkably efficient proof-reader, as our pages bear witness weekly; and in addition to the exacting duty of reading proof she assists in preparing copy and reading revises. An invaluable assistant, her place would be an extremely difficult one to fill, and we trust such a task will never fall upon the present editorial force.

When enough galleys have been corrected the foreman applies to the office editor for a schedule, or list of articles in the desired order, and proceeds to "make up" the pages in accordance therewith. When the type is dry, page proofs are taken, which the office editor proceeds to revise — reading for sense, spelling, punctuation, capitalization, and noting mistakes on the margins. As the first proof-reading is done so thoroughly, the revises are usually very "clean" — that is, quite free from errors, unless the compositor has failed to correct her proof properly. The revises are returned to the foreman, and after the marked mistakes have been corrected in the "form," final, or "last," revises are taken, which are critically inspected and the corrections verified. This completes the typographical revision of the pages. Our readers may thus see how much care is expended in making the paper as perfect as possible typographically — first the preparation of the MS., then the reading of the first proofs, the revises, and the last revises. Since the change of form from sixteen pages to thirty-two, at the beginning of the present year, one-half of the paper (16 pages) has to be sent to press Monday noon, the remainder Tuesday noon. In the old style eight pages went Friday noon and eight on Tuesday. The new mode entails the crowding of a great amount of work into Monday forenoon, and means that the whole paper must be practically ready for press at noon of that day; for, as the contributions run from page to page, it will be readily seen that in order to send alternate groups of twos — pp. 2 and 3, 6 and 7, 10 and 11, etc. — the entire issue must be pretty near completion. After these pages of type are justified, the foreman arranges them in the proper order on the "stones," lifts the heavy chases and places them in position, adjusts the movable bars, and locks up the quoins, so that the type, securely fastened in its iron frame, can be handled by the pressmen as if it were a uniform and solid sheet of metal.

On Tuesday forenoon, just before the "second form" is ready for press, the hours between ten and twelve are usually critical ones. The editor tiptoes around the assistant's office, hardly daring to raise his voice above a whisper because of the portentous frowns on the ordinarily placid brow of his coadjutor. All is hurry and confusion — and vexation of spirit. Revises are to be read; odds and ends of belated first proof await correction, with probably several "ads," in which, of course, exasperating "outs" will occur; perhaps an important "Personal" has to be set up at the last moment and crowded in "somewhere;" and, as the "last straw," the much-enduring foreman steps into Room 42 and deprecatingly says: "Will you come into the printing office and tell me *what* to leave out? We have 'up' already about three columns too much of church news." And the poor office editor has to try to solve the old but ever new problem on ZION'S HERALD of trying to squeeze a quart into a pint. But at such a crisis what does that harassed individual care for the future execrations of Conference district correspondents who, failing to see their instalments in that particular issue, will burden the mails for a week inquiring why *their* items didn't appear. Well, they cannot *all* go in when there's a pressure. Some one must be "left over;" and we do try to be fair to all.

Mr. Drake. Mr. Cronin. Miss Dunnels. Miss Boutwell. Mr. Hadley. Miss Whitten.
Miss Richardson. Miss Maxwell. Miss Brown. Miss Herrington.

INTERIOR OF PRINTING OFFICE.

If, after the forms have gone to press, there were only a brief breathing space, how restful it would be! But the next paper, already planned for and begun, presses close upon the heels of the other. There is no "let up" in newspaper work; from day to day, week to week, year to year, brain and heart and hand are in constant requisition.

About 4 o'clock on Tuesday afternoon a package of HERALDS damp from the press is brought in, and one of them is carefully scanned to see that nothing has gone wrong or been broken by the presses. The mailing clerks — Mr. Cornelius Cronin and Mr. Albert Drake (who appear in the group of compositors given on this page) — have their hands full for two days running off the papers under the mailing machine (which stamps the subscribers' names), putting them in wrappers, and packing them in the great mail-bags in which they are carried to the post-office, whence they wing their way, bearing messages of wisdom and comfort and counsel to thousands of readers throughout our own country and in foreign lands.

THE FAMILY

SING A SONG OF JESUS BY THE WAY

PROF. BENJ. F. LEGGETT.

Let us sing a song for Jesus by the way;
For the song shall lend us cheer,
All our sorrow banish here —
All our trouble and our fear,
While we sing a song for Jesus by the way.

Let us speak a word for Jesus by the way;
For some heart oppressed with fear
May just need the blessed cheer
Of the word we utter here,
While we speak a word for Jesus by the way.

Let us walk and talk with Jesus by the way;
As of old, He draweth near,
Oh, what comfort and what cheer,
While we know His presence here,
And our hearts just burn within us by the way!

Let us sing and joy with Jesus all the way!
And the eye shall know no tear,
And His love shall fill each year,
And beyond this earthly sphere
We shall live with Him forever and for aye!

Ward, Pa.

Thoughts for the Thoughtful

O sweet September! thy first breezes bring
The dry leaf's rustle and the squirrel's laughter,
The cool, fresh air, whence health and vigor spring,
And promise of exceeding joy hereafter.

— *George Arnold.*

* * *

Marble and granite are perishable monuments, and their inscriptions may be seldom read. *Carve your names on human hearts;* they alone are immortal! — *Theodore L. Cuyler, D. D.*

* * *

"Coming nearer and nearer to Christ," we say. That does not mean creeping into a refuge where we can be safe. It means becoming better and better men; repeating His character more and more in ours. — *Phillips Brooks.*

* * *

Not when things look bright, but when all is gone except God and self, is the time to endure and be brave, and to evidence true manhood. Never to give up, but ever to keep up and to keep at it, is the duty and the test of heroism in times that are hard and in hours that are dark. — H. CLAY TRUMBULL, D. D., in "In Tribulation."

* * *

She has conquered heredity, environment, shameless duplicity, and found how God would keep them who trusted in Him. And death came? What of that? She had lived life, had seen God with naked eyeball. And death was no more than a stepping across a runnel far among the hills, a step — and then — the blue of distant mountains, the shifting shadows of the clouds, the voice of waters, the infinite blue, and — the deathless morning and the face of God! — W. A. QUAYLE, D. D., in "The Poet's Poet."

* * *

A traveler who tarried several days at Antwerp, describes the effect which the bells in the great tower had upon him. Every quarter hour they rang out on the air their sweet notes, in soft melody, which fell like a delicious rain of music dropping from the heavens, as tender and holy as the song of angels. Then at the full hour, amid their shower of liquid notes of silver, there rang out the solemn strokes of the great bell, with iron tongue, deep and heavy; and these heavy tones filled him with a feeling of awe. As he listened, hour after hour, to the chime, the tender melody of the smaller, sweeter bells reminded him of the mercy and love of God, and the solemn undertones that broke on his ear at the end of each full hour, spoke of the awful themes of justice, judgment, eternity.

So it is that every thoughtful person is impressed in reading the Scriptures. Their usual tone is mercy. Love rings everywhere, like the notes of angels' songs. But here and there, amid the words of divine tenderness, comes some deep note, telling of justice, of wrath against sin, of the awful judgment day. It is the same in life. The flow of the common days is gladness. There is music everywhere. Flowers bloom. Love lights its lamp in our path. Then suddenly there breaks in, amid the merry laughter, a tone deep and solemn, which fills us with awe. Life is not all gayety. Even now its undertone is serious. We should be thoughtful. Eternity lies close to time. The momentous things of judgment are hidden only by a thin veil of mist. — *J. R. Miller, D. D.*

* * *

It was a hot August afternoon, and the clouds had long withheld their shadow and their rain, and a little Flower lay dying. As it lay there looking piteously up into the heavens and longing for refreshment a drop fell down and then another and another and another, all about it, and fed its roots, and the Flower, refreshed and revived and brought back to life, lifted up its face and said, "Drop, I thank you; you have saved my life." And the Drop said, "Thank us not; the Clouds sent us." And the Flower lifted up its face toward the heavens and said, "O Cloud, in thy summer glory, I thank thee; thou hast saved my life." And the Cloud said, "Thank not me; the Sun drew me from the ocean, and the Wind wafted me here; thank Sun, thank Wind." And the Flower, perplexed and puzzled, turned its face hither and thither, saying to the Sun and to the Wind, "O Sun, I thank thee — thou hast brought this water from the far-off ocean; I thank thee, O Wind, that on thy wings thou didst bear it here for my refreshment." The Sun and the Wind said, "Thank not us; thank God who gave the Ocean, and the Sun and the Wind, and caused the Drops to fall." And then the Christianly instructed Flower lifted up its face and said, "O God, I thank Thee who didst make the Ocean, and didst give the Sun its power to draw the Cloud from the Ocean, and didst give the Winds their wings to bring the Clouds hither and didst drop Drops from the Clouds that brought me back my life." . . .

So may we turn, in the alchemy of pity, all our joy to gratitude. — *Lyman Abbott, D. D.*

* * *

An old organ for many years stood in a village church, and every Sunday, in a narrow, restricted way, led the devotions of the simple country people who came to worship God. The organist, now bent and gray, touched the same keys, and the congregation listened to the same strains, until every note and tone had become familiar, and no further variety seemed possible. But one day a stranger took his place in the organ loft, and before even the service had begun the old organ was filling the little church with wondrous harmony; and when the hymns were being sung marvelous chords of untold richness and quality mingled with the strain, until the people wondered from whence this strange music came. Even after the service was over the congregation remained listening with rapt amazement as the stranger swept his hand along the keyboard, and brought out such a wealth and variety and volume of sound as filled them with wonder. It was the same old organ, but it was under new conditions and new control, and the music which had lain sleeping in its pipes was now for the first time revealed. You cannot tell what is in that body of yours; but wait until all the sin has been removed from it; wait until its weaknesses and limitations disappear; wait until it is changed and made like unto His glorious body, and then it will be seen as it was intended in the beginning, not a clog nor a hindrance, but a perfect vehicle and medium through which the soul would have perfect manifestation. — J. WESLEY JOHNSTON, D. D., in "The Creed and the Prayer."

* * *

Master, I do not ask that Thou
With milk and wine my table spread,
So much, as for the will to plough
And sow my fields, and earn my bread;
Lest at Thy coming I be found
A useless cumberer of the ground.

I do not ask that Thou wilt bless
With gifts of heavenly sort my day,
So much, as that my hands may dress
The borders of my lowly way
With constant deeds of good and right,
Thereby reflecting heavenly light.

— *Alice Cary.*

MAKING THE MOST OF OUR SURROUNDINGS

MRS. M. A. HOLT.

WE sometimes think that we are like the seed cast upon the stony ground where there is no depth of earth. We think so because we are in some narrow place where we have no room or opportunity to grow and develop into a higher life. To the right and left, above and below, there is something to forever keep us in our cramped and uncongenial position, and to prevent us from getting above our unpleasant surroundings. Our hands are tied by toil, our mind burdened by things that cannot be cast aside, and our feet are obliged to walk in the same round of duty day after day.

We are sure that if we had even a small chance we could at once get above our present position and surroundings, and make our mark in the world. We forget the fact that we can leave a record just where we are. We can carve our names upon the very rocks that hedge us in. We can plant seeds in their crevices that will spring up into bloom and leafage until the old rocks themselves are hidden. The moss and lichens teach us an example in this, for they grow out of every seam in the crumbling wall and cover it with their own bright verdure. Can we not do as well as the plant or flower that always makes the best and most of its opportunities? The stony ground, the rocky wall, and the shifting sand cannot prevent its growth and development.

I recently saw a clump of ferns growing out of the rocky sides of a railroad cut, where it did not seem as if there were earth enough to sustain any form of plant life; yet the rootlets of the fern found what I could not discover, and grew in their own delicate wildwood manner among the seams in the rocks.

Oh, you that dwell in some of life's narrow, rough places, make the most of your surroundings by being brave and hopeful even there! Plant a shrub of green if sweet roses will not bloom in the half-sunless space. If you cannot teach the bright morning glories to climb up your life-walls, then plant the hardy ivy there and train it to creep heavenward. Thank God for verdure, if

bloom and flower-fragrance are denied you. Somebody's eyes will see the touches of green around your life-house, and the soul will thrill because you made it bright with verdure that remains the same forever. Make the best of everything around you, and the Infinite Father will graciously reward you at last by lifting you up to the congenial surroundings that you are trying to win.

New Berlin, N. Y.

A GRATEFUL HEART

Last night I stole away alone, to find
A mellow crescent setting o'er the sea,
And lingered in its light, while over me
Blew fitfully the grieving autumn wind.

And somewhat sadly to myself I said,
"Summer is gone," and watched how bright and fast
Through the moon's track the little waves sped past;
"Summer is gone! Her golden days are dead."

Regretfully I thought, "Since I have trod
Earth's ways with willing or reluctant feet,
Never did season bring me days more sweet,
Crowned with rare joys and priceless gifts from God.

"And they are gone: they will return no more."
The slender moon went down, all red and still;
The stars shone clear, the silent dews fell chill;
The waves with ceaseless murmur washed the shore.

A low voice spake: "And wherefore art thou sad?
Here in thy heart all summer folded lies,
And smiles in sunshine though the sweet time dies;
'Tis thine to keep forever fresh and glad!"

Yea, gentle voice, though the fair days depart,
And skies grow cold above the restless sea,
God's gifts are measureless, and there shall be
Eternal summer in the grateful heart.

— *Celia Thaxter.*

THE PEBBLE UNDER THE WHEEL

ELIZABETH P. ALLAN.

MRS. SPROUL heard the maid opening the shutters, and she roused up from her light early-morning slumber. "What was I dreaming about?" she asked herself. "Oh — yes, I remember. I was riding my wheel up-hill, and it came to a dead stop against something that turned out to be a very small pebble. How silly dreams are!"

Just then the blind opposite the bed flew up.

"There, Jane!" Mrs. Sproul cried, "how often have I told you not to flare that light in my eyes! You have no more memory than a cow!"

Jane could make no retort, of course; but all the more she resented her mistress' tone, and the being compared to a cow! Jane was not feeling well; she had sat up most of the night with a sister's ill child. Nevertheless, she had gotten up promptly, and was trying to do her tasks faithfully, when this cross speech slapped her in the face and discouraged her good intentions, making all the rest of the day harder for her, and, consequently, for her mistress.

It was a little thing, perhaps you will say. People are often out of sorts when they first wake in the morning. Jane should not have been so easily upset. Nor would she, if a good night's rest had restored the wear of the day before; as the wheel in Mrs. Sproul's dream would have bounded over the pebble on a down grade, or even on a level. But Jane was pushing her wheel *up-hill*, that morning, and it came to a most uncomfortable halt against that one cross word.

Are we not bound, dear house-mistresses, to be on the look-out for wheels going up-hill? If your young daughter is sick, if she only feels drowsy, she comes straight to your side to say so. You darken the room and bathe her brow, and softly fan her cheek, asking for every detail of her condition. No doubt Jane, too, knows that when she is really sick you will be good to her; but she also knows that if she would prove herself a valuable servant she must not tax your kindness too often; she must hold up, and hold out, and say nothing about it, many a time when head and knees and back are aching for rest. It is at such times that the wheel goes hardly up the hill of the day's work, and a very little pebble, carelessly thrust under it, proves a cruel strain.

When your husband is in trouble, you divine it before he tells the story; the lines of his face are an open book to your anxious, loving eyes, and while waiting for a chance to hear what is the matter, you instinctively smooth the path before him. You do not pick that time to tell him that the lard is out, as Marion Harland says! You check the child voice that suggests a rasping subject. A true woman, a true wife, keeps the atmosphere clear for John at such a time.

But these silent members of your family are often in sore distress. They are mostly from an ignorant and unwise class; their philosophy is small; their religion is not very enlightened; their circumstances are, oftener than not, hard; indeed, it is generally adversity that has driven them into service; and the keen edge of trial, in one shape or another, presses frequently upon them, when pride, or diffidence, or suspicion of you, keeps them dumb. These are the days that they push the wheel wearily up-hill, and need your considerate care. Do not scold them on such days if you can avoid it; save that correction until your maid is stronger to cope with the temptation "to fly to pieces."

"But how was *I* to know that Jane had been sitting up over night?" Mrs. Sproul asks, querulously.

Well, my dear, it would be a safe rule for you never to fling out a rebuke before you have fairly opened your eyes in the morning! And, your eyes being open, *use them*.

When a carpenter takes up his tool for a day's work, he runs his horny thumb against its edge, to test it; you yourself, embarking on some delicate piece of embroidery, will set your needle point against your pink palm, to see that it is in order for working your dainty scarf; and will you snatch rudely at the most finely-tempered, but most easily dulled, of all instruments — a human being — expecting perfect results?

Let us go back to our first figure — to Mrs. Sproul's dream — nay, friends, to the Word of God: "That no man put a stumbling block, or an occasion to fall, in his brother's way."

Lexington, Va.

BOYS AND GIRLS

HOW TILLY GREW FAT IN A NIGHT

ANNIE HAMILTON DONNELL.

"SHE must go to the country and fatten with the little calves and lambs," the doctor said, nodding his head decisively.

He slid his eye-glasses up from the tip to the top of his nose and looked at Tilly's poor little thin cheeks through them.

"And drink cream right off from the tops of granny's milk-pans," he added.

Granny's! It made the thin little cheeks blush to hear dear, gentle grandma called such a — a *homely* name. But to go down to grandma's —

Tilly listened hard. She was wondering what mamma was going to answer. And then she heard.

"Right away, doctor?"

"Tomorrow morning, I should say — early train."

"Well!" mamma said. Two little valleys were beginning to grow between her eyes. That most always meant, "I'll see."

And so it happened that the very next morning, on the early train, she and Tilly were whizzing and panting toward grandma's. The pair of lean, pale little cheeks were all aglow with excitement. Every single minute they were getting nearer and nearer — There! lots more telegram-poles had hurried by!

There had been no time to send word they were coming, and so they must take the old stage and go jouncing down the dusty road. The very last jounce landed them right into grandma's arms.

"The dear land!" grandma cried out, and then she got Tilly into her arms and cried over her — as grandmothers do. Don't you think Mother Eve's children were to be pitied with no grandmother to hug them up and say, "The little dears!" and "Bless their little hearts!" over them?

Those two things were just what Tilly's grandma said, and after every word she put a kiss like so many periods, this way, —

"The . little . dear. Bless . her . little . heart."

"She's come down to fatten with the bossies, mother," laughed mamma. "Can she drink all the cream off the tiptop of your milk-pan?"

"Two pans — three — *four* pans!" cried grandpa's big voice behind them. And then there were more love-words with more periods after them.

The fattening began right away. It was dinner-time and at Tilly's place was the cunningest little tumbler, full to the brim of rich yellow cream. It was there at supper, too, and that time grandma slyly filled it up after each sip.

"We'll have those cheeks as round as oranges in a jiffy!" grandpa said.

"By tomorrow morning?" asked mamma, laughing down into Tilly's sober face.

"Wait and see!" smiled dear grandma.

If they had known — but that is telling!

Tilly went to bed early and woke up

early. How astonished she was to find herself at grandma's, but — oh, dear me! — not nearly as astonished as she was when she caught a glimpse of her face in the looking-glass!

"Oh-h!" squealed Tilly.

She gave one more look and then ran to find mamma.

"Mamma! Mamma! See me!" she shouted. "Look at my cheeks! They *did* grow fat in the night!"

And then it was mamma's turn to say "Oh-h!" She said it twice. For Tilly's cheeks were round as round could be! They stood out on both sides like big, soft puffs.

"Come with me, quick," said mamma, with a little groan. And she hurried Tilly away to the kitchen.

She got a teaspoon and the vinegar cruet and poured out a little of the clear amber fluid. "Drink it, dear," she said. And then Tilly uttered a little scream. For the vinegar flew down her throat and then flew up again to her ears — and, oh, how it bit them!

"I was afraid so," cried mamma, sorrowfully. "They were having them on our street at home."

When grandma came in, and grandpa, the vinegar bottle and Tilly's cheeks told everything.

"Mumps!" murmured grandma.

And that was how Tilly grew fat in one night! But to this day grandpa boasts that there's nothing in all the world like his Jersey cream for fattening folks up.

"In two doses," he always says gravely.

Kent's Hill, Me.

OUR TWO PUBLICATIONS
BALANCE OF THE YEAR

FOR *TWENTY-FIVE* CENTS

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The regular subscription price to THE SATURDAY EVENING POST is $2.50 per year. It was founded in 1728, and published by Benjamin Franklin up to 1765, and has been regularly published for 170 years—the oldest paper in the United States. Everybody knows THE LADIES' HOME JOURNAL, with its 800,000 subscription list. The POST will be just as high a grade of literature and illustration, but entirely distinctive in treatment and in kind.

The best writers of the world contribute to both of our publications, and the illustrations are from the best-known artists.

The Curtis Publishing Company, Philadelphia

WESLEYAN BUILDING.

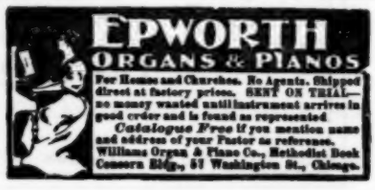
[From an old wood-cut.]

DURING the early history of the Association it was obliged by its want of means to submit to poor accommodations and many inconveniences. Not owning its own building, frequent removals were necessary; and the HERALD publication-office and printing-office could not always be brought under the same roof. Meanwhile Methodism had been rapidly increasing in numbers and resources. The New England Methodist Book Depository needed larger and better quarters; the preachers had no proper accommodations for their weekly meetings; neither had the several social or benevolent societies connected with our church central and suitable places in which to hold general business meetings; in fine, it was felt that we greatly needed a permanent denominational headquarters. It was also seen that the Association was just the body to undertake such an enterprise; and accordingly a committee was appointed to ascertain if a suitable building could be purchased for the purposes of the Association.

No available opening for the contemplated building appeared until 1869, when the "Bromfield House" was offered for sale. This was a central location, next adjoining the historic old Bromfield Street Methodist Episcopal Church. The price was reasonable, and the estate was purchased. The building, however, was not adapted to the purposes of the Association; and it was determined to remove it, and construct in its place one that should fully meet their wants, and at the same time, by rental of such portions as they did not need, be an additional source of income to the concern. This elegant and substantial edifice was completed and opened for its various uses in October, 1870. It is worthy of note that, notwithstanding the fact that the Methodist Church was the youngest of all, it was the first in Boston to provide a building for general denominational purposes.

The entire cost of land and building was a little over $300,000. Of this amount sufficient has been realized from the earnings of the HERALD and accumulated interest, and from the rents of the building, to pay off over $150,000, so that there now remains a mortgage of $130,000. The property is valued at $500,000, and increases in value each decade by the natural rise in property in the same location.

It is impossible to appreciate to its full measure the work of the members of the Association who planned to construct this building in the interest of ZION'S HERALD and New England Methodism. Bishop Gilbert Haven, after serving as editor of the HERALD, used to say with enthusiasm to the Conferences at which he was presiding that it was the grandest beneficence in universal Methodism. In a few brief years the entire net income of this valuable plant will be distributed among the superannuates of the six New England Conferences, their widows and children.



A GLANCE THROUGH THE FILES

GEORGE E. WHITAKER.

ONLY a true antiquarian enjoys poring by the hour over old and musty volumes, and yet all of us delight in past records that show a healthy and persistent growth in anything in which we are interested. For this reason it has been a pleasure to glance through the seventy-five volumes which now compose the file of ZION'S HERALD.

FORM.

Attention is first attracted by the changes in size and number of pages. Vol. I, No. 1, was a modest little paper of four pages, each page of four columns and 17 by 11 inches in size. The following year this was increased in size to 21 by 15 inches, an additional column being added to each page. The absence of any numbering of the pages in the first four volumes seems odd. In 1828 the paper went to New York and was united with the *Christian Advocate*, and during its publication there the size was 23 by 17 inches; but upon its return to Boston in 1833 it was reduced to the former size. In 1842, however, it was increased again to 25 by 18 inches, and had six columns to the page, and it was again increased in 1854 to measure 27 by 20 inches with seven columns to the page. Even this did not prove large enough to accommodate the pressure of material, and in 1861 it was increased to 28 by 21 inches. This last form proved, after a while, to be too bulky, and in 1873 the page was reduced to measure 15½ by 11 inches and the number of pages was increased from four to sixteen. More room was needed even than this gave, and in 1873 the page was again enlarged to 24 by 17 inches, eight pages forming a number. This last alteration with the accompanying change in type gave the readers one-third more reading matter than previously. This form with its seven columns of reading was retained until 1894, when the size of the page was reduced to 17 by 12, with sixteen pages in each issue; and at the beginning of this year the present form was adopted. It will be noted that the size of the page for 1823 and 1897 was nearly the same. With all these changes, what has been the gain to the subscribers? Measuring the printed surface, we find that the paper in 1864 was three and one-half times as large as in 1823, in 1873 four and a half times, and in 1898 more than five times as large. Each change from the beginning has been such as to give an increase of room, except in 1833.

SUBSCRIPTION.

The subscription price in 1823 was $2.50 as now, although money was not as plenty then as at present. The subscription price has varied, however, the tendency being while the paper had but four pages to gradually reduce the price, for in 1833 it was made $2 ($2.50 if not paid in advance), and in 1849 it was reduced to $1.50. This was found, however, to be too little to pay expenses, and in 1862 it was increased to $2, and in 1864 to $2.50, at which price it has continued, the aim apparently having been of late years to increase the size and quality of the paper as fast as the income would permit.

OFFICE.

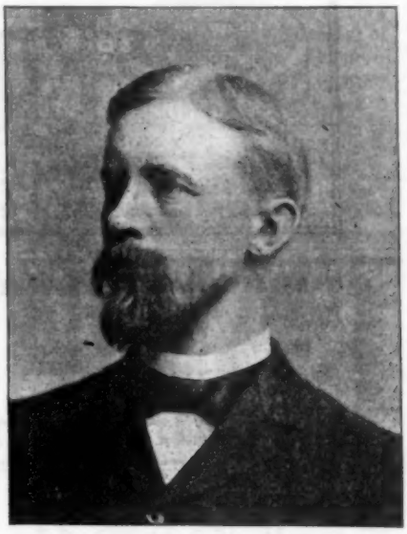
Starting in a humble way and with no capital, it is not strange that its office of publication was often moved, and we find it in 1823 over 19 Cornhill, in 1825 on Congress St., in 1828 in New York city, in 1834 at 17 Cornhill, in 1838 at 32 Washington St., in 1842 at 1 Cornhill, in 1848 at 7 Cornhill, in 1857 at 36 Washington St., in 1863 at 11 Cornhill, and in 1870 it moved into the present Building — a monument of its own labors and success as well as of the care and self-sacrifice of the members of the Boston Wesleyan Association.

NAME

The title, too, has shown some variety during the lapse of these seventy-five years. In 1823 it was known as *Zion's Herald;* in 1828 it became part of the *Christian Advocate and Journal and Zion's Herald;* in 1833 it became *Zion's Herald* again, but in 1841, by the purchase of a Methodist rival in Maine, it was changed to *Zion's Herald and Wesleyan Journal*, which name it held until 1868, when it adopted again the name it now bears. In 1869 the letters of the name stood out in the foreground with the city of Jerusalem appearing in the distance, a design which will readily be remembered by our older readers; but in 1883 this was changed to the present style.

AUTHORITY.

When the paper began it was apparently a private venture by the first editor, but we find in 1824 the printed heading, "Under the patronage of the New England Conference of the M. E. Church;" and the following



GEORGE E. WHITAKER
Assistant Publisher.

Of New England ancestry, Mr. Whitaker is a son of Rev. George Whitaker, D. D., born Sept. 8, 1862, in the Methodist parsonage at West Medway, Mass., and lived for the following twenty years the life incident to the family of a Methodist minister. Educated for the most part in the public schools of Massachusetts, he spent one year (1878-'79) in Wesleyan Academy, Wilbraham. He graduated from the high school of Cambridge, in 1881, and from the College of Liberal Arts, Boston University, in 1885. In the fall of 1885 he entered the employ of Benj. A. Gould, Ph. D, the late eminent astronomer of Cambridge, with whom he continued until Dr. Gould's death in 1896. His work during that time consisted in that of a private secretary and in assisting in the publication of the *Astronomical Journal*, a technical journal published bi-monthly and devoted to the interests of professional astronomers. But the larger part of his efforts were given during this time to the measurement and computation of results from a large number of stellar photographs of the Southern heavens, several assistants being employed, of whom he had charge. The results of this work were being put into print when Dr. Gould died, and the completion of the volume was confided to Mr. Whitaker's care. This volume, consisting of 560 pages with more than 30 maps, has since been distributed among the observatories of the world.

During his employment with Dr. Gould he one year filled the position of instructor in mathematics to the freshman class of Boston University collegiate department; and at the conclusion of his astronomical work he accepted the position of teacher in mathematics in the high school of Worcester, which place he left last April, with many tokens of regard and regret, to accept his present position on ZION'S HERALD.

Mr. Whitaker was converted in the good old Methodist way in Wilbraham under the pastorate of Rev. W. T. Perrin in 1878, and joined that church the same year. He became a member of the First Church, Somerville, in 1883, and has been thoroughly identified with that church almost constantly up to the present time.

He has not been, too, without political honors. He was four years a member of the ward and city committee, served two years as a member of the Common Council of Somerville — the second year as president of that body — and in 1897 was an alderman of that city.

He married, in 1887, Miss Mabel H. Eldredge, of Somerville, a member of the First Church, and has three children.

Ask for Cleveland's

when you order baking powder. Then you will be sure of having the best.

Cleveland Baking Powder Co., New York

CHURCH ARCHITECT

THOMAS. W. SILLOWAY

10 Park Square, Boston

Mr. Silloway has built or remodeled over 400 churches and makes remodeling a *specialty*.

7½% Net

On Five Year First Mortgage Loans secured upon improved farms in

RED RIVER VALLEY, NORTH DAKOTA.

I loan only to actual farmers upon lands that I have personally examined. Have been loaning here since 1883.

Write for descriptive applications.

I will buy or collect mortgages negotiated by Companies now out of business.

References furnished from among my clients in FOUR State.

J. H. McCULLOUGH, Atty.,
Milton, N. Dakota.

PREACHES EVERY SUNDAY

A Pastor of Several Churches who Travels 30 Miles in a Day and Does Much Religious Work.

"I was taken with a severe attack of malarial fever which left me a physical wreck. I had a pain in my side which lasted for several months. I underwent a surgical operation and then I was given up as incurable. I was told I had a cancer that would soon cause my death. I had long heard about the wonderful cures by Hood's Sarsaparilla and I resolved to try it. I found after taking a bottle and a half that I was getting better. I continued taking it and the benefit I derived from it was a surprise to all who knew me. I am now almost well. I am pastor of several churches and can travel 30 miles in a day. I can preach every Sunday, and often through the week. I hope other sufferers will be induced by my experience to try Hood's Sarsaparilla." (REV.) W. H. BOND, Rye Cove, Virginia.

Many other clergymen have found relief in Hood's Sarsaparilla. Such testimony is worth considering if you want a medicine that will really do you good.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

year this was changed to include also the Maine Conference. In 1827 the interesting statement appears that it was "published under the direction of the trustees of Wesleyan Academy." From September, 1828, to September, 1833, it was published as a part of the *Christian Advocate* at New York by the Book Concern, but when it returned to Boston it bore the imprint, "Published by the Boston Wesleyan Association under the patronage of the New England Conference of the Methodist Episcopal Church," which remained under the title until 1841, when the word "Conferences" was substituted for Conference.

EDITORS.

Rev. J. R. Cotting was editor for 1823, Mr. Barber Badger for 1824, and Mr. G. V. H. Forbes from 1825 until the paper went to New York. Nine other men of ability have served as editors since the paper returned to Boston. Rev. S. W. Wilson was the first; Mr. Benjamin Kingsbury appears as editor with the edition for June 25, 1834; Mr. Wm. C. Brown, Aug. 24, 1836; Rev. Abel Stevens, Dec. 9, 1840; Rev. Daniel Wise, July 7, 1852; Rev. E. O. Haven, Oct. 22, 1856; Rev. N. E. Cobleigh, Oct. 14, 1863; Rev. Gilbert Haven, April 10, 1867; Rev. B. K. Peirce, July 4, 1872; and Rev. Charles Parkhurst, March 7, 1888.

AGENTS.

No publishing agent of the paper appears to have been appointed as such until its return from New York, unless we except the Book Agents during its sojourn in that city. Since 1833 six men have served the paper as agents with a remarkable record for efficiency and honesty. The name of Mr. Benj. Kingsbury first appears as agent in 1833; Mr. David H. Ela in July, 1836; Rev. Dexter S. King, Dec. 6, 1837; Mr. Franklin Rand, Oct. 10, 1838; Rev. E. D. Winslow, Aug. 27, 1868; and Mr. Alonzo S. Weed, Feb. 9, 1871. The terms of service of two of these, Messrs. Rand and Weed, together cover fifty-seven of the sixty-five years that agents have been appointed.

CONTENTS OF NO. 1.

A glance over the first number is interesting. Naturally a large part is occupied with the Address setting forth the reasons for and the intentions of the paper. The larger part of this Address is given in the cut on page 1148. The undertaking appears to have started propitiously, as the first editorial says: "Having received a patronage which we little expected in so short a time, we are not only willing to comply with our proposals, but to do everything in our power to give satisfaction to our patrons." This number contains a sermon by "V. D. M." from the text Isa. 52: 7. There are interesting notes from various churches telling of many recent conversions and additions to membership throughout New England. Among the missionary notes is one giving area and population of the principal islands of the Hawaiian group. There is an extract from the Methodist Minutes for 1822, giving the total members of the denomination as 297,623, of preachers 1,006, and of Bishops 3. This number contains one column of poetry, an abbreviated account of the doings of the Massachusetts General Court, and in the columns devoted to miscellany are sketches of Rev. Mr. Summerfield of England, on Christ's teaching as the moral standard, and anecdotes of various kinds teaching moral truths concerning suffering, swearing, closet-religion, and of the Quakers. It also contains records of three marriages and four deaths. But one advertisement appears in this number, and that is of a Methodist tune-book.

TEN YEARS LATER.

The number for Sept. 4, 1833, the first upon its return to Boston, contains articles on "Fair as the Moon," "Faith and Works," "Sketches from Western Africa," "Temperance," "Roman Catholic Doctrine of Purgatory," two-and-a-half columns of notes of revivals, and a column of missionary intelligence. The subjects of the editorials were: "The Change in Name," "Humility," "The Trial of Miss Crandall in Connecticut" for teaching colored children in the same school with whites, and other shorter notes. There

THE MODERN STOVE POLISH

Enameline

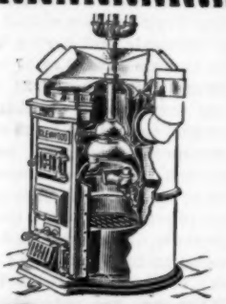
PASTE CAKE OR LIQUID.

Every Package Guaranteed.

J.L.PRESCOTT & CO., NEW YORK.

Warm Your Home

and join in the praise of the wonderfully popular



GLENWOOD

The Glenwood agent has them.

Far in advance of all competitors.

THE LATEST

NEW EDITIONS OF GENUINE

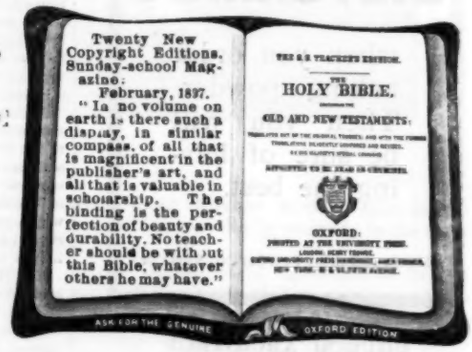
"OXFORD" BIBLES

REV. RUSSELL H. CONWELL, D. D., Philadelphia, Pa.

"The best edition of the Scriptures now published."

THE INTERIOR, Chicago, Ill.

"Nothing offers even fair competition with it in general favor."



"Of all the Teachers' Bible that we have seen this one strikes us as being the best. In fact, it comes in every respect very near the limit of absolute perfection. The binding is sumptuous, the paper as fine as can be made, and the letter-press an invitation to the eye. Of special value is the self-pronouncing feature, which will save many needless and embarrassing blunders. *The "helps" are real helps. Unlike those in many of the cheap Bibles, they are not simply thrown together in hodgepodge fashion,* but represent the freshest and ablest work of the foremost modern scholars." — *Christian Advocate, Nashville, Dec. 23, 1897.*

For sale by all Booksellers. Send for Catalogue.

Oxford University Press

AMERICAN BRANCH

91 and 93 Fifth Avenue New York

is a small collection of miscellaneous items of a secular nature, also a list of the quarterly meetings of the Providence District signed by D. Dorchester, P. E. It contained, also, a part of a column of poetry, a Ladies' and Children's department, and a price list of country produce. One and a third columns of advertisements helped to furnish the sinews of war, and among these are noted two tailors, a hat store, a clothing store, a dictionary, a hymn-book, and an apothecary.

BEGINNING THE THIRTY-SECOND YEAR.

The number for Jan. 4, 1854, contained articles entitled: "Sketch of Robt. Hull," "Regeneration — its Signs," "Women of the Covenant — their Courage," "What a Dying Man Said to his Friend," "The Pigeons of St. Mark's," "Hope — its Value and Necessity," "A Church Service in Germany," "The Man who had a Gift for Public Prayer," "Letter from the West," and "The Christian Physician." Its editorials were on "The Old Year and the New," "Sunday Evening Concerts," "Lotteries under a New Name," "Public Libraries," and short notes. Various departments appear, as Missionary, Sunday-school, Correspondence, Literary Notes, Our Exchanges, City Items, Foreign Items, Revivals, Biographical. There were five columns of advertisements.

EDITORIALS.

Of the very many important editorials which attract the attention in this series of volumes, but comparatively few can be mentioned. The most prolific subjects outside of those which would be considered Methodistic are Slavery and Temperance, especially during the first fifty years of the paper. The war of '61 removed the cause for part of these, and ZION'S HERALD is not silent on the others even yet. In 1835 appears a strong editorial on the death of Rev. Mr. Lovejoy at the hands of the mob. In 1839 we find a defence of the foundation of a theological school, which foundation had been denounced by the *Western Christian Advocate*. In 1842 appeared a very admirable series on Methodism — its doctrines, polity and history. During the years 1842-'44 there appeared many on the topic which was then of most importance — slavery and the division of the Methodist Episcopal Church. In 1845 was a series on the Methodist educational institutions of New England, and in 1847 on the early churches and the early preachers of New England, beginning with "Methodism in Boston." A strong stand was taken in favor of the public school system by a vigorous editorial in 1853, and the Centenary of American Methodism gave birth to very interesting articles and editorial remarks in 1866. The HERALD from the beginning to the present has been in the vanguard on all reforms and has had no uncertain opinion to proclaim on every prominent issue. Its management is to be congratulated that its course, although sometimes unpopular, has so often proved to be right.

INTERESTING ARTICLES.

Among the special articles which seem worthy of mention is a list in 1825, and another in 1826, of all the Methodist ministers in America, with their addresses. The first cuts appeared in 1833, but these were used very sparingly until 1869, when a series of ten appeared during the year — woodcuts of prominent preachers and laymen. The present custom, however, of having one or more cuts in each issue, has been in vogue only a few years. In 1836 appears an account of the burning of the Book Concern at New York, and the same year was noted the proclamation of Governor Edward Everett for a day of thanksgiving and praise. Many articles appeared in these earlier years on Holiness, Sanctification, Temperance, Slavery, and Revivals — topics which have not yet lost their power to interest. In 1837 Bishop Hedding contributed an article on "Evil Speaking," in which he said: "There are other evils in our church or in some way connected with it, but this in my opinion is the worst that can be found in our religious community either North or South — worse on account of its malignity, its wider diffusion, its more destructive influence on the happiness of man, and its more daring opposition to the government of God." The General Conference of 1844 was one of great importance to our church, and its doings are given with great fulness in these columns. The Vermont Conference appointments were first noticed in June, 1847, and those of the

HAS IT MERIT? OVER 300,000 SOLD.

PARAGON PATENT FOLDING COIN PURSE

Holds its Popularity as it Holds Money.
The most roomy and least bulky purse made. Ask your dealer for it, or I will send you sample at following prices, postpaid: —

			Calf.	Seal.
No. 011 holds	$6.00 in silver.	$ .25		
" 14x "	$6.00 " "	.40	$ .75	$ 1.00
" 11 "	$6.00 " "	.35	.75	.90
" 13x "	$10.00 " "	.50	.90	1.15

PAT. Dec. 30, '90 PAT. DEC. 30, '90

Sole Manufacturer,
JAMES S. TOPHAM, 1231 Penna. Ave., N. W., Washington, D. C.
Mention ZION'S HERALD.

Lacquered Cabinet

A drop of ink will color a whole glass of water. Half an onion will flavor a kettle of soup. It is an inch of yeast which makes the pan of bread rise, and one single piece of Vernis Martin furniture will lift your whole drawing-room to a higher level.

Begin with the idea that it is not expensive. We emphasize this point, for the impression prevails that such furniture is costly. It was costly until we reduced the price nearly one-half. Our facilities for securing this class of cabinet work have made it possible to do this and build up a large trade.

The engraving shows our latest music cabinet. The sides are *bombe*; the outline is very graceful. A brass gallery encircles the top, and galvano-plastic mountings frame the panels and line the posts.

The paintings are by eminent artists, and each is signed. The entire piece is finished in heavy lacquer, giving it the appearance of being enameled.

PAINE FURNITURE CO.
RUGS, DRAPERIES and FURNITURE
48 CANAL STREET

Irritable Stomachs

make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose

Somatose is a *Perfect Food, Tonic* and *Restorative*. It contains the nourishing elements of meat. Prepared for *invalids* and *dyspeptics* and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

Bangor (afterward, East Maine) Conference in July of the same year. In 1843 appeared cuts and descriptions of the seven Methodist churches in Boston — Hanover St., Bennet St., North Russell St., Bromfield St., South Boston, Church St. and Bethel. The account of the celebration of the 60th anniversary of the laying of the cornerstone of the first Methodist church in Boston in 1855 in "Methodist Alley" is very interesting. A historic number, also, is that for Feb. 21, 1866, containing the oration of Hon. Geo. Bancroft on "The Civil War," delivered before the National Congress. Very many of the numbers of 1870 contain entertaining articles on the Franco-Prussian war, and numbers for Nov. 14 and 21, 1872, help perpetuate the memory of the Boston Fire. The dedication of the New York Methodist Building in 1869, and of our own Wesleyan Building in 1870, are fittingly noted.

CURIOSITIES.

An advertisement in the latter part of 1823 of a private school in Bucksport, gives among conditions of entrance: "95 cents per week for boarding, washing, mending and tuition. The scholars assist some in washing and in some other things for necessary exercise. No one can be received but such as have been baptized. The doctrines of the Methodist Discipline will be taught as the pure doctrines of the Gospel."

In 1837 the following note appears, "A patent lamp is for sale in this city the improvement of which consists in introducing into a lamp of common form a flat wick which is adjusted at pleasure by means of a brass nut!" Ye patrons of electricity, take notice!

In 1839, June, the appointments of the New England Conference show preachers stationed in the Boston, Springfield, Providence and New Bedford Districts. In July of the same year the districts of the New Hampshire Conference were six — Dover, Concord, Springfield, Montpelier, Danville and Plymouth. The same issue gives the districts of the Maine Conference as seven — Portland, Waterford, Readfield, Gardiner, Augusta, Bangor and Calais.

In 1849 the agent, being asked by a preacher to give credit and receive the pay at Conference, declined, saying, "No credits will be given until we receive the money."

"Checks will not be received, as the expense of collection is 25 cents on each one." — 1869.

HISTORICAL NOTES.

In 1838 the number of subscribers is given as 3,556 and the edition as 4,150. In 1848 the list of subscribers had doubled, while in 1866 the books showed one subscriber to each 7.85 members in the six patronizing Conferences. Growth has been made since then, but we fear that ratio has not been excelled.

The price paid by the Book Concern for ZION'S HERALD in 1828 was $4,000, of which one-third was given to Wesleyan Academy. No mention was found of the amount which was paid to restore it to New England.

The editor says in 1873: "Measured by ems it is the largest publication in the denomination except the New York *Advocate*." It would be interesting to know whether this fact is not true now.

Notes on the Sunday-school lessons began to be published regularly in 1873, and since April, 1878, the notes have been written by Chaplain W. O. Holway, U. S. N.

The first League edition was published Oct. 31, 1888, as an encouragement to the Young People's Christian League, then strong in New England. This was more than six months before the Epworth League was organized, and since that time the last issue of the month has been a "League Edition."

REDDING, BAIRD & CO.
... 83 FRANKLIN ST., BOSTON.
Stained Glass Church and Memorial Windows
LARGEST AND OLDEST ESTABLISHMENT IN NEW ENGLAND.

The Larkin Soaps

The Whole Family supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after Thirty Days' Trial.

IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold entirely on their merits, with our guarantee of purity. THOUSANDS OF FAMILIES USE THEM, and have for many years, in every locality, many in your vicinity. Ask us for your neighbors' testimonials.

The Larkin Plan saves you half the retail cost of your soaps, and doubles the purchasing value of this 50 per cent. saving in a premium bought for you below usual cost of making. One premium is **A White Enameled Steel, Brass-Trimmed, Bow-Foot Bed.** Metallic beds add beauty and cheerfulness to the chamber, while they convey a delightful feeling of cleanliness that invites repose. They harmonize perfectly with furniture of any wood or style. Brass top rod at head and foot, and heavy brass, gold-lacquered trimmings. Malleable castings that never break. Detachable ball-bearing casters. 4½ or 4 or 3½ feet wide. 6½ feet long. Head, 4½ feet. Foot, 3½ feet high. Corner posts, 1 inch in diameter. Very strong and will last a lifetime.

AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit $10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the **BOX** *or* **PREMIUM** *disappoints. Safe delivery guaranteed. The transaction is not complete until you are satisfied.*

☞ Many youths and maidens easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the $10.00 needful to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

Booklet Handsomely Illustrating 15 Premiums sent on request.

THE LARKIN SOAP MFG. CO., Buffalo, N. Y.
Estab. 1875. Incor. 1892. Capital, $500,000.
☞ READ NOTES BELOW.

Our Great Combination Box.

Enough to last an Average Family one Full Year.

This List of Contents Changed as Desired.

100 BARS "SWEET HOME" SOAP. For all laundry and household purposes it has no superior. Large bars.	$5.00
10 BARS WHITE WOOLLEN SOAP. A perfect soap for flannels.	.70
12 Pkgs. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20
4 BARS HONOR BRIGHT SCOURING SOAP,	.20
1-4 DOZ. MODJESKA COMPLEXION SOAP, Perfume exquisite. A matchless beautifier.	.60
1-4 DOZ. OLD ENGLISH CASTILE SOAP,	.30
1-4 DOZ. CREME OATMEAL TOILET SOAP,	.25
1-4 DOZ. ELITE GLYCERINE TOILET SOAP,	.25
1-4 DOZ. LARKIN'S TAR SOAP Unequalled for washing the hair.	.30
1-4 DOZ. SULPHUR SOAP	.30
1 BOTTLE, 1 oz., MODJESKA PERFUME Delicate, refined, popular, lasting.	.30
1 JAR, 1 oz., MODJESKA COLD CREAM Soothing. Cures chapped skin.	.25
1 BOTTLE MODJESKA TOOTH POWDER Preserves the teeth, hardens the gums, sweetens the breath.	.25
1 STICK WITCH HAZEL SHAVING SOAP	.10
THE CONTENTS, Bought at Retail, Cost	$10.00
THE PREMIUM, worth at Retail.	10.00
All for **$10.** (Premium gratis.) Actual Retail Value	**$20**

For the Soaps manufactured by the Larkin Soap Mfg. Co. we have heard many expressions of satisfaction and commendation. Knowing what we do, we recommend the Company with confidence. — From *Northwestern Christian Advocate*, Chicago.

The *Independent*, New York, says: The Larkin Soap Mfg. Co. make our readers a wonderful offer. Not only do they give you a box of excellent laundry soap and toilet articles of great value, but they also give each purchaser a valuable premium, and we personally know they carry out what they promise.

Artificial Human Eyes
Andrew J. LLOYD & Co.
323 Washington Street,
Opp. Old South Church, Boston

CURE WITHOUT MEDICINE
Electropoise
L. A. BOSWORTH,
GEN'L AGT FOR THE NEW ENGLAND STATES
36 BROMFIELD ST., ROOM 38, BOSTON, MASS.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, O., U. S. A.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
and Chimes. No Common Grades. The Best Only.
CHURCH BELLS

FAVORABLY KNOWN SINCE 1826.
HAVE FURNISHED 35,000
CHURCH, SCHOOL & OTHER
BELLS.
MENEELY & CO.
WEST-TROY, N.Y.
PUREST, BEST, GENUINE BELL-METAL
CHIMES, Etc. CATALOGUE & PRICES FREE

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never Fails to Restore Gray Hair to its Youthful Color.
Cures scalp diseases & hair falling.
50c, and $1.00 at Druggists

An Appeal to All Methodists

One year ago the debt on your Missionary Society was $186,000. When you read this, about $170,000 will have been pledged, leaving a remainder of about $16,000 to be secured. Not a pledge that has been made will be binding until this $16,000 is covered. Now that the end is so near, and believing that the debt will be paid, many are paying their pledges, and all are requested to do so as promptly as possible, and we guarantee that every dollar will be secured. We give this guarantee with the confident expectation that you will respond quickly to this appeal. You who have already pledged or paid will surely add something to what you have already done. Your hearts are in it, and you will not allow the movement to fail. A word to the many that have done nothing: Have you no moral obligation in relation to this matter? Can you again pray, "Thy kingdom come," until you do your part? Your vow of church membership binds you to "contribute of your earthly substance to the support of the Gospel and the various benevolent enterprises of the church." Can you keep that vow and not stand in line in this emergency with your fellow church members who are doing their part?

Let every member of the church who reads this appeal who is able to do so (and but comparatively few are not able) inclose $1, or any sum above that, and send it direct to the Missionary Secretaries, 150 Fifth Avenue, New York. If you desire a receipt, write your name and post-office address on a slip of paper, and inclose it with the money; but if you prefer to withhold your name, inclose only cash. A bank note will come safely, and you will save cost of postal money order or exchange and revenue stamp on check or draft. Act promptly. Do not lay this appeal aside for a period of reflection, but send your contribution now. You need not consult your pastor or any other person. Do not say, "Others will do it," and therefore a contribution from you is not needed. However small your gift, it will help to wipe out this remaining $16,000. Now that you have read this appeal, without an hour's delay start your offering on its way, and send upward the prayer, "Thy kingdom come; Thy will be done in earth as it is in heaven."

MISSIONARY SECRETARIES,
150 Fifth Avenue, New York.

—The grave of James G. Blaine, at Oak Hill, Washington, is visited by about thirty persons a day, and is unmarked save by a small footstone bearing the initials "J. G. B." It is understood among the friends of the Blaine family that the burial at Oak Hill is only temporary, and that Mrs. Blaine intends to remove the bodies of her husband and children to Augusta, Me., as soon as she can make satisfactory arrangements for their burial there. When political animosities are dead, the pre-eminent greatness of James G. Blaine will be recognized. We can never be reconciled to the fact that he was not permitted, as he logically should have been, to show this country and the world how notable and worthy he would have been as President of the United States.

—Secretary John D. Long has been spending two weeks "farming" on the old homestead in Buckfield, Me. The *Lewiston Journal* closes a description of his manner of life there and an interview, with this reference to President McKinley: "When speaking of Mr. McKinley, the Secretary's face lighted up. 'The most delightful man to work with I ever knew,' he said. 'He enters into everything personally. In all those three months when interest centered in the State, War and Navy Departments, I do not suppose anything of importance in either department was acted upon without calling the President into consultation. He bore up wonderfully under the strain, never losing his control. He is the most patient man I ever saw and his unvarying cheerfulness through all those trying hours endeared him more than ever to his official family.'"

Gilchrist & Co.

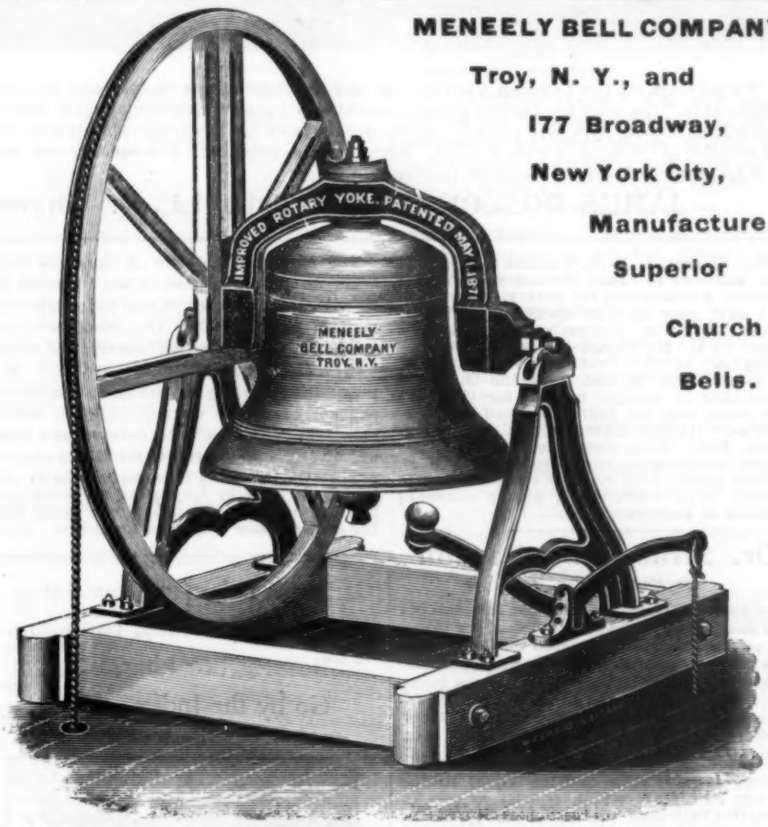
5 to 11 Winter St., Boston.

An Opportunity in Applique Pillow Shams

One thousand cut-work Pillow Shams, recently imported from Switzerland, have come to us at **Half Price** to make lively this usually dullest of all the summer weeks. They are the newest fall designs, and every one in perfect condition. We make them into five lots at

29c 39c 49c 59c

Regular prices are 50c., 75c., and $1.00 --- just double what we now ask for these beautiful cut-work Shams.



MENEELY BELL COMPANY

Troy, N. Y., and

177 Broadway,

New York City,

Manufacture

Superior

Church

Bells.

Dyspepsia

A free treatment of R. T. Booth's Mi-o-na Tabloids, the Hawaiian cure for indigestion sent to every one who will send me their address. I do not want one cent of your money until I prove to you that

TRADE Mi-O-NA PAT.
TABLOIDS

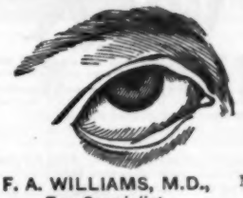
absolutely prevent unnatural fermentation and are the greatest discovery of the century. If you would have good digestion, perfect health, and normal weight, send at once.

Mr. Booth discovered and gave to the world the greatest treatment for throat and lung diseases ever known. His position in the scientific and commercial world is a guarantee that what he offers to the public will be exactly as represented. An interesting booklet on "*How to Get Well and Stay Well*" sent with free sample. A box of Mi-o-na Tabloids at your druggist's or by mail, 50 cts.

R. T. Booth

503 FIFTH AVE., NEW YORK CITY.

BLINDNESS PREVENTED



The Absorption Treatment

removes diseases of the eye and treats directly the cause of impaired vision without knife or risk. A treatment that is both successful and humane.

"Do not wait to be blind."

Pamphlet Free, describing treatment at home and at our Sanitarium.

F. A. WILLIAMS, M.D.,
Eye Specialist,

Main Consulting Offices, 196-200 Columbus Avenue, BOSTON.
EYE SANITARIUM, West Newton, Mass.

SYRACUSE UNIVERSITY

FOUR COLLEGES
1,100 STUDENTS

ELEGANT BUILDINGS
108 PROFESSORS AND INSTRUCTORS

THE COLLEGE OF LIBERAL ARTS — Offers Classical, Philosophical, Science, Pedagogical, Civil Engineering and Electrical Engineering Courses.

THE COLLEGE OF FINE ARTS — Has courses in Architecture, Belles Lettres, Music and Painting.

THE COLLEGE OF MEDICINE — One of the oldest in the State, has a four years' course. Chancellor Upson, of Regents, unsolicited, says: "It is admitted by all competent judges to be unsurpassed in this State."

THE COLLEGE OF LAW — Gives instruction chiefly from text-books. On its Faculty are some of the greatest lawyers of New York. Instruction is by successful lawyers in actual practice.

Twenty-six of the Leading Universities and Colleges of this country and Europe are represented in the Faculty of the College of Liberal Arts. The work is so arranged that students taking both their College and Medical Course at Syracuse save one year's time. Pedagogical courses have been adopted, giving our students the advantage of first-class State Teachers' Certificates, formerly granted only to graduates of the State Normal Schools. Both sexes are admitted. Liberal elections are allowed.

Expenses are moderate. Send for Catalogue.

JAMES ROSCOE DAY, S. T. D., LL. D., Chancellor, Syracuse, N. Y.

Prof. Herbert L. Rich, who has taught natural sciences at Lasell Seminary for Young Women, Auburndale, for several years past, will next year do some special studying at Johns Hopkins University. His place is taken by G. M. Winslow, who prepared for college at Lyndon Institute, Vt., graduated A. B. at Tufts in 1895, held the Olmstead fellowship in natural history for the next two years, and last year continued his post-graduate studies, taking Ph. D. in biology, June, 1898. Miss Carpenter resumes her classes in literature and history. Miss F. E. Wilder assists Prof. Rolfe in the Shakespeare classes. Mrs. Norton will give a course of lectures in home sanitation.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or recreation. The appointments of a first-class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. Turkish, Russian and Natural Sulphur Water baths. The Nauheim Treatment. Adirondack Air, SARATOGA waters, Bicycle paths, Tournaments, Entertainments, etc. Send for illustrated circular.

For promoting the love of art in the young, we have seen nothing equal to the "Perry Pictures," which consist of sets of beautiful half-tone pictures, 8 by 5½, on excellent paper — reproductions from the old masters and the best modern painters. The subjects, more than four hundred in number, have been carefully selected, at great expense. The very small price of these pictures — one cent each by the hundred — places them within the reach of all. For the school-room or for the children's play-room they are invaluable, for you cannot begin to cultivate the taste of little people too early. They would also make a charming art scrap-book for invalids or children. Send for a catalogue to Mrs. E. M. Perry, 10 Tremont St., Malden, Mass.

Scrofula, hip disease, salt rheum, dyspepsia and other diseases due to impure blood are cured by Hood's Sarsaparilla.

The *Haverhill Gazette* of Aug. 26 says: "Mayor Quincy of Boston has incurred the ill will of saloon keepers and soda water dispensers by furnishing the people with free ice water. His Honor will survive the ordeal, however, as he has many others." It is pleasant to publicly recognize this meritorious act of Mayor Quincy. The ill will of saloon-keepers should be coveted as a treasure by any man worthy to sit in the mayor's chair. Of the many thoughtful acts of philanthropy done by Mayor Quincy none costs less and none benefits the people more than the cooled water from iced fountains.

Right chimney, good lamp.
Wrong chimney, bad lamp.
Besides breaking.
Go by the Index.

Write Macbeth Pittsburgh Pa

makes a steady, brilliant flame; will not clog; will not creep. It needs but little trimming or care and is odorless.

The Standard Oil Co. say: "We have made a number of careful and exhaustive tests of your Wick, and feel that we cannot speak too highly of its qualities."

Used by all the leading lamp, stove and heater manufacturers, and made for every kind of burner known.

For sale by good dealers everywhere. Send for free sample and a booklet which tells about it.

NEW JERSEY WICK CO., Newark, N. J.

[Patented in the U. S. and foreign countries.]

$5.00 Popular New York Excursion via the Fitchburg Railroad Hudson River and Fall River Lines October 6th

Gail Borden

Eagle Brand

Condensed Milk
HAS NO EQUAL AS AN INFANT FOOD.
"INFANT HEALTH" SENT FREE ON APPLICATION.
NEW YORK CONDENSED MILK CO. N.Y.

NEW MUSIC BOOKS

Sacred Songs No. 1, ... $35 per 100
Church Hymns and Gospel Songs, ... 25 per 100
Royal Hymnal, for Sunday Schools, ... 30 per 100

THE BIGLOW & MAIN CO. New York City and Chicago

AARON R. GAY & CO.
Stationers and Bank Book Manufacturers.
ACCOUNT BOOK
Of any desired pattern made to order.
122 State St. BOSTON.

NIAGARA VAPOR.. BATHS...

We are the original manufacturers of portable Vapor Baths.
We have, during the last ten years, supplied thousands of our Baths to physicians, hospitals, sanitariums, etc., and we are now, for the first time, advertising them direct to the general public.

IN BUYING A VAPOR BATH Get one with a steel frame that stands on the floor. If a manufacturer does not show you a cut of the frame without the covering, you may take it for granted that his "Steel Frame" is a wire hoop that rests on the shoulders of the bather.
Get one that is covered with proper material. Insist on seeing a sample of material before ordering. We make our own covering material and print it with a handsome "all over" pattern of Niagara Falls.
Get one with a thermometer attachment. Don't go it blind — a bath that is too hot or not hot enough will be of no benefit to you.
Get one that you can return and have your money back if not satisfactory in every way.
Send for sample of material and interesting booklet that will tell you all about Vapor Baths.
Vapor Baths are an acknowledged household necessity. Turkish, Hot Air, Vapor, Sulphur, or Medicated Baths at home, 3c. Purifies system, produces cleanliness, health, strength. Prevents disease, obesity. Cures Colds, Rheumatism, Neuralgia, LaGrippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve and Kidney Troubles. Beautifies Complexion.

Price of Niagara Baths, $5.00.

JONES & CO.
MANUFACTURERS
NIAGARA FALLS, N. Y.
DEPARTMENT G. W. AGENTS WANTED

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. H. Green's Sons, Specialists, ATLANTA, GA.

The volume, "War with Spain," just from the press, of nearly 700 pages, comprehensive and brought down to date, profusely and handsomely illustrated, and written by Hon. James Rankin Young, member of Congress and formerly clerk of the U. S. Senate, in collaboration with J. Hampton Moore, the well-known author and newspaper correspondent, is just received by the well-known publisher, B. B. Russell, 57 Cornhill, Boston, and is offered for sale through responsible agents. Reliable agents who apply at once may secure territory.

— The death of Rev. Edward Warriner, of Stepney, Conn., is announced as having taken place Aug. 30.

— Rev. Dr. James Stephenson, pastor of High St. Church, Springfield, O., died Sunday morning in his pulpit while preaching, leaving a wife and seven children.

— Rev. J. W. Price, of Dresden, Me., has gone to Nova Scotia for three weeks to enjoy a well-earned vacation.

— Rev. John Clifford, D. D., LL. D., president of the National Council of Free Evangelical Churches in England, has been secured as the speaker at the meeting of the Evangelical Alliance on Monday, Sept. 12. The meeting will be held in Bromfield St. Church at 10 30 A. M.

CHURCH REGISTER

NEWTON WESLEYAN HOME. — A special meeting of the board of direction of the Newton Wesleyan Home is called for Tuesday, Sept. 13, at 2 30 p. m., at 36 Bromfield St., Boston. All members are requested to attend. C. A. RICHARDSON, Sec.

W. F. M. S. — The regular meeting of the Executive Board will be held Wednesday, Sept. 14, at 10 a. m, in the Committee Room, 36 Bromfield St.
ANNIE WESLEY PHINNEY, Rec. Sec.

W. H. M. S. — The annual meeting of the N. H. Conference Woman's Home Missionary Society will be held in Grace Church, Haverhill, Mass., Sept. 22. Sessions morning and afternoon, with a lecture in the evening. Let us rally to this meeting.
MRS. C. H. FARNSWORTH, Rec. Sec.

For Sleeplessness
Take Horsford's Acid Phosphate.
Dr. PATRICK BOOTH, Oxford, N. C., says: "Have seen it act admirably in insomnia, especially of old people and convalescents. A refreshing drink in hot weather and in case of fevers."

For Over Fifty Years
MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

6 to 8 per cent. INTEREST PAID
for from $1,000 to $2,000 for one year or longer. Everything guaranteed satisfactory. Take your money out of the Savings Bank and double your interest. Payments monthly if desired. Address for particulars,
SECURITY, P. O. BOX, 1193, Boston, Mass.

Established 1857.

The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N. Y.

HOUGHTON, MIFFLIN & CO.'S SEPTEMBER BOOKS

The Origin and Growth of the English Constitution

Showing the gradual development of the English Constitutional System, and the growth out of that system of the Federal Republic of the United States. Vol. II. By HANNIS TAYLOR, late U. S. Minister to Spain. 8vo, $4.50. The two volumes, $9.00.

This volume completes Mr. Taylor's treatise, which is the only work written on this entire subject. It is of the same high excellence with the first volume, which has been strongly commended by authorities like Freeman, Stubbs, and Fiske, and has been used as a text-book in leading colleges and universities.

A Great Love

By CLARA LOUISE BURNHAM, Author of "Miss Archer Archer," "Sweet Clover," etc. 16mo. $1.25.

Mrs. Burnham here adds another to the list of her popular novels, which a host of readers eagerly devour. The plot is ingenious but probable, the characters interesting, the incidents natural yet dramatic, and the tone is eminently sane and wholesome. In a word, it is a very entertaining story, well worth reading.

Dorothy Deane

A Story for Children. By ELLEN OLNEY KIRK, Author of "The Story of Margaret Kent," etc. With illustrations. 16mo, $1 00.

In "Dorothy Deane" Mrs. Kirk shows that she can write as interesting stories for children as for older readers. Dorothy is a very real sort of girl; Gay and Lucy are attractive twins; and Marcia gets the children into all sorts of scrapes, from which they get out very luckily. The story is natural, wholesome, rich in fun, and prettily illustrated.

The Charming Sally

Privateer Schooner of New York. A Tale of 1765. By JAMES OTIS, Author of "Toby Tyler," "The Boys of 1745," etc. With a frontispiece illustration. 12mo, $1.50.

The stirring years before the Revolution are the time of this wide-awake story. Three boys sail on the "Charming Sally" after a British vessel, put into Boston Harbor, go back to New York, and have very interesting adventures in the city and on the schooner.

The Starlight Calendar

Compiled by KATE SANBORN, who compiled "A Year of Sunshine," and "The Rainbow Calendar." 16mo, $1.25.

Miss Sanborn's previous books are quite above the average of their class in literary excellence and judgment. To these she now adds "The Starlight Calendar," completing the earthly series with a heavenly conclusion.

Burns' Poems

Keats' Poems

Cabinet Edition. Printed from large type, and bound in attractive style. The volume of Keats is prefaced with a biographical sketch of him by JAMES RUSSELL LOWELL. Each 18mo, gilt top, $1.00.

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.
11 East Seventeenth St., New York.

NEWS OF THE WEEK

Wednesday, August 31

— Gen. Wheeler orders an investigation of Camp Wikoff.

— Commodore Philip appointed to the command of one of the squadrons of the North Atlantic fleet.

— Commissioners for the evacuation of Porto Rico sail for San Juan.

— Gen. Garcia relieved of his command.

— Steamer Roanoke arrives from the Yukon with $4,000,000 in gold; $240,000 stolen on board during the passage.

— Nashville, Tenn., has a $500,000 fire.

— President Dole's formal acceptance of annexation reaches Washington.

— Cervera, with his officers and men, to return to Spain *via* Southampton, England.

— Wilhelmina, Queen of the Netherlands, comes to her throne.

Thursday, September 1

— Severe gale in Savannah causes $100,000 damage. Intense heat in New York and Chicago.

— The Rough Riders to be mustered out.

— Gen. Toral, the Spanish general who surrendered Santiago, sails for Spain on the transport Leo. XIII.

— It is reported that the Cuban insurgents have suspended hostilities, and that quiet reigns in nearly all of Cuba.

— Two more hospital trains arrive at Jersey City from Chickamauga. Gen. Boynton, after thorough investigation, commends the hospitals at Chickamauga.

— The Emperor of China reported seriously ill; government troops said to have been defeated in two battles by Kwang-Si rebels and to have lost 3,000 men.

— Japan annexes St. Marius Island; her legation at Washington to be raised to an embassy.

— Col. Henry, of the French Secret Service, confesses that he forged a most important letter connected with the Dreyfus case, and then commits suicide.

Friday, September 2

— Gen. Shafter arrives at Montauk and relieves Gen. Wheeler of the command of Camp Wikoff.

— Gen. Miles sails from Porto Rico with 4,600 men; he leaves 12,000 men there.

— The 1st Connecticut regt. ordered to Niantic to be mustered out; 2d Massachusetts ordered to Framingham for the same purpose.

— The transport St. Paul arrives at Manila; all well on board.

— Millions of dollars worth of bonds secured by fraudulent bids; investigation going on.

— The naval reserves are being mustered out as rapidly as possible; regular navy will be kept at 20,000.

— The four steamers of the American Line — St. Paul, St. Louis, Harvard and Yale — to be returned to the owners.

— Yellow fever has broken out at Orwood, Miss.

— The Philippine insurgents capture two small islands and $42,000 in money.

— Germany reduces her naval force at Manila.

— Destructive fire in Bristol, England, several large warehouses burned; loss estimated at $750,000,000.

— Nine men-of-war, led by the battleship Massachusetts, arrive in Boston.

Saturday, September 3

— President McKinley arrives in New York and reviews the Naval Militia; goes to Camp Wikoff today; Secretary Alger to meet him there.

— War Department orders nineteen more regiments of volunteers to be mustered out.

— Gov. Black returns to Washington after a tour of inspection through the principal camps; he reports them in a better condition than the newspapers have reported.

— Cotton and rice crops nearly ruined by the terrible storm; Savannah a heavy sufferer.

— Treasury gold reserve reaches the highest point in its history.

— Parade of sailors from visiting ships in Boston escorted by Massachusetts soldiers.

— Boston subway opened; the work is now complete.

— The Spanish gunboat Sandoval, sunk at Guantanamo by the Spaniards after being surrendered, raised, and is to be sent to Boston.

Monday, September 5

— Col. Roosevelt bids good-by to the Rough Riders.

— The 32d annual encampment of the Grand Army of the Republic begins today at Cincinnati.

— Ten new cases of yellow fever, making 22 in all, at Orwood, Miss.

— Owosso, Md., has a $200,000 fire; Harlem, N. Y., has a $65,000 fire which throws more than 200 people out of employment.

— Bids for 1,000,000 pounds of smokeless powder opened at Washington.

— The French minister of war, M. Cavaignac, resigns.

— Omdurman taken by Gen. Kitchener's forces; losses very heavy.

— Intensely hot weather yesterday and today; many deaths from heat.

Tuesday, September 6

— Steamer Lewiston from Montauk for Boston, with sick soldiers from 9th Mass. regiment, runs ashore near Point Judith. Soldiers taken to Newport.

— Admiral Sampson sailed for Havana on board the Resolute.

— Eighteen persons killed and ten wounded in a railroad accident at Cohoes, N. Y.

— The Spanish Cortes in session; Sagasta asks authority to surrender colonies.

MADONNA OF THE CHAIR.

NO PARENT, no Sunday-school teacher, no day-school teacher, can afford not to know the

Perry Pictures

Every home should have a collection of them. They cost but a trifle. Their influence for good cannot be estimated. **One Cent Each,** by the hundred, postpaid. Twenty for 30 cents. Assorted as desired. Beautifully printed on paper 5½ x 8 inches. 900 Subjects for all grades and ages. For Picture Study, Language, Literature, History, Geography, School-room Decoration, Historic Ornament, Sunday-school Classes, and the Home. Send 2-cent stamp for 16-page illustrated Catalogue. Especial attention is called to our pictures of Historic Ornament and pictures for Sunday-schools. SEND AT ONCE. This advertisement will not appear again at present. 10 Beautiful Gift Books for Christmas. Just what you will want. 25 and 35 cents each. Address

THE PERRY PICTURES CO. Malden, Mass.

Be sure to mention ZION'S HERALD.

METHODIST BOOK CONCERN

EATON & MAINS, Agents

CHAUTAUQUA BOOKS FOR THE NEW YEAR

OCTOBER, 1898-'99.

TWENTY CENTURIES OF ENGLISH HISTORY

By JAMES R. JOY. 12mo, cloth, 318 pp., with many maps and illustrations, $1.00.

From the Roman conquest to the Victoria English national life is described with vividness and vigor. The proportions of the narrative are admirably preserved, and the book will be found equally good for study and for reading.

EUROPE IN THE NINETEENTH CENTURY

By Professor H. P. JUDSON, of the University of Chicago. 12mo, cloth, 342 pp., profusely illustrated, $1 00.

"The reader who desires a world view of the nineteenth century at the dawn of the twentieth will find in this book the whole picture admirably perfected." — *Review of Reviews.*

FROM CHAUCER TO TENNYSON

By Professor HENRY A. BEERS, of Yale University. 12mo, cloth, with 29 portraits, 325 pp., $1 00.

"This book is a model as an introduction to a great subject, making its readers acquainted with all the noted English authors of *belles-lettres*, from Chaucer to this latter part of the nineteenth century. It is conveniently divided into periods, and in the opening chapter a brief and interesting sketch is given of the state of literature from the Norman conquest in 1066 to Chaucer, 1400 " — *Boston Home Journal.*

MEN AND MANNERS OF THE EIGHTEENTH CENTURY

By Miss SUSAN HALE. A charming new book dealing with English social life in an important period. 12mo, cloth, $1.00.

The author is an enthusiastic student of eighteenth century life and manners, and the reader is introduced to the period at first hand, by means of very full extracts from the novels, diaries, and letters of the time. The period covered is rich in materials for such a volume, and from Pope to Fanny Burney the people of the century will live and move once more while surrounded with the picturesque setting which time gives to a period long since past.

WALKS AND TALKS IN THE GEOLOGICAL FIELD

By ALEXANDER WINCHELL, late Professor of Geology in the University of Michigan. 12mo, cloth, 353 pp., illustrated, $1.00.

A delightful manual, revised and edited by Professor Frederick Starr, of the University of Chicago. A book which interests the reader from the first, which avoids the dangerous half-truths and illustrations of an "easy science" primer.

THE CHAUTAUQUAN

A monthly, illustrated magazine. Twelve numbers, $2 00; in clubs of five or more to one post-office, $1.80 each.

One order and $7.00 will secure the prescribed literature complete for the full year's course.

Sent prepaid by post or express anywhere in the United States.

On all orders of twenty-five or more books sent to the same address by express (charges unpaid) a discount of ten per cent. will be allowed.

Recent Publications of General Interest

GOD: NATURE AND ATTRIBUTES

By Randolph S. Foster, D. D., LL. D.

"Brilliant in style, exhaustive in research, this volume will stand as an authoritative exposition of a stupendous theme."

Royal Octavo. Cloth. $3.00.

REVELATION OF ST. JOHN THE DIVINE

By A. H. Ames, M. D., D. D.

"The lessons which the author points out are so evidently true, sensible and practical that no one can fail, by their help to obtain a clearer and more edifying view of this final book of Holy Scripture."

12mo. Cloth. 90 cents.

THE CHURCH AT HOME

By Bishop John H. Vincent.

What many heads of families and those who have not the gift of prayer have long desired. A different and attractive Scripture lesson, a hymn, and prayer for every day in the year.

Illustrated quarto. Cloth. $1.00.

JOHN WESLEY AS A SOCIAL REFORMER

By D. D. Thompson.

"The author exhibits John Wesley as the apostle to the poor, delineates his influence upon the social life of England, his opposition to slavery, his influence in America, and his influence upon the labor movement."

12mo. Cloth. 50 cents.

HEROIC PERSONALTIES

By Louis Albert Banks D. D.

"An inspiring and interesting book which will be helpful to all its readers who are ambitious of success in the nobler walks of life."

12mo. Cloth. $1.00.

EASY LESSONS IN VOCAL CULTURE AND VOCAL EXPRESSION

By S. S. Hamill, A. M.

This book will be of use to those who are only training for the home audience on a winter evening, as well as those beginning a professional training.

12mo. Cloth. 60 cents.

THE STORY OF JOHN WESLEY

By Marianne Kirlew.

"The book is well calculated to give its young readers an inspiring and helpful knowledge of the greatest man of the eighteenth century."

12mo. Cloth. 75 cents.

DIGGING DITCHES, AND OTHER SERMONS TO BOYS AND GIRLS

By Rev. Frederick B. Cowl.

"This is a book for boys, girls, parents, teachers and pastors to read. It is a model of simplicity, vivacity, and pictorial effects."

12mo. Cloth. 50 cents.

NEW ENGLAND DEPOSITORY

CHARLES R. MAGEE, Manager

38 Bromfield Street, Boston

THE SUNDAY SCHOOL

Third Quarter Lesson XII

SUNDAY, SEPTEMBER 18, 1898.

2 KINGS 17: 9-18.

REV. W. O. HOLWAY, D. D., U. S. N.

CAPTIVITY OF THE TEN TRIBES

I Preliminary

1. GOLDEN TEXT: *If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.* — 1 Chron. 28: 9.

2. DATE: B. C. 722 or 721.

3. PLACE: Samaria, the capital of Israel.

4. HOME READINGS: *Monday* — 2 Kings 17: 1-8. *Tuesday* — 2 Kings 17: 9-18. *Wednesday* - 2 Kings 17: 19-29. *Thursday* — Hos. 10: 1-8. *Friday* — Isa. 1: 1-9. *Saturday* —Isa. 9: 8-17. *Sunday* — Matt. 21: 33-43.

II Introductory

It was in the ninth year of King Hoshea that Samaria, the capital city of the ten tribes, after a terrible siege of three years, succumbed to the Assyrian king — not Shalmaneser, who was in power when the city was first invested, but his successor Sargon. The fate of King Hoshea preceded that of his people. He was seized, in some unexplained way, before the siege began, carried in chains to Nineveh (or Damascus), and disappeared, as the prophet foretold, "like foam upon the waters." On the walls of a palace in the same city, modern excavators have deciphered a long inscription — "the acts of Sargon" — in which the conqueror records this particular triumph. "I besieged the city of Samaria, and took it. I carried off 27,280 of the citizens; I chose fifty chariots for myself from the whole number taken; all the other property of the people of the town I left for my servants to take. I appointed resident officers over them, and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians." The places to which the captives of Israel were deported were Halah and Habor on the river of Gozan, and the cities of the Medes. They were replaced by men of Babylon, Cuthah, Ava, Hamath, and Sepharvaim, whose descendants we know in the New Testament as the Samaritans. Our lesson gives in detail the indictment of God against the people whose persistent impiety brought upon themselves this final and irrevocable act of judgment. With an emphasis which no one who reads the narrative can mistake, the dispersion and practical extinction of Israel are charged upon her ungrateful disobedience and disloyalty. Had the northern kingdom feared Jehovah and walked in His statutes, she would have continued invincible to every external foe. In rejecting the true God and worshiping idols, and particularly in adopting the worship of Baal and Moloch and indulging in the practices of divination and enchantment which formed a part of these heathen rites, she forfeited the Divine protection and became the prey of the spoiler. God "removed them out of His sight." "None was left but the tribe of Judah only," and she, alas! did not lay to heart the lessons of Israel's fall.

III Expository

9 **Children of Israel did secretly those things that were not right.** — This may mean that they practiced much secret and shameful idolatry in addition to that which was established by law; or that they covered (cloaked, or disguised) their idolatries **by keeping up an external service to Jehovah under the form of calf-worship. Against the Lord their God.** — Their iniquities were many and aggravated, but their apostasy from God to idolatry constituted the especial violation of the national covenant. God had been their strong Deliverer from Egypt, and was entitled, both because of His goodness and power, to their exclusive worship. **Built high places** — multiplied temples and shrines to idols. **From the tower of the watchmen to the fenced city** — that is, everywhere; in all parts and places; from those lonely districts where none but the shepherd in his tower watched the flocks to the densely populated city.

10-12. **Set them up images** (R. V., "pillars"). — The word for "image" or "pillar" is used for the stone which Jacob set up at Bethel. It was probably in later times an obelisk, either of carved stone, or of wood overlaid with precious metal, sacred to some heathen god. **Groves** (R. V., "Asherim"). — The word is a plural form of a proper name, and probably means wooden images of the god Asherah (Ashtoreth). **Burnt incense** — in worship. **As did the heathen** — whose fate should have given them warning. How could the Israelites hope to escape if they fell into the same practices for which the heathen were condemned and expelled? **Wrought wicked things** — practiced the vile, licentious rites. **To provoke the Lord to anger** — as if they had expressly intended to provoke His righteous indignation; as if they tempted or challenged Him to be true to His warnings. **Ye shall not do this thing.** — Prohibition of idolatry was included in the Ten Commandments and reiterated in many places in the Law.

13. **Yet the Lord testified against** (R. V. "unto") **Israel . . . Judah.** — Though they disobeyed His express command, God was patient and warned them; so their refusal to listen was inexcusable. **By all the prophets** (R. V., "by the hand of every prophet") . . . . **seers** — "to whom He declared His mind by extraordinary revelations and visions, and by whom He published it to you, bearing witness from heaven to their doctrine by eminent and glorious miracles" (Pool). **Turn ye from your evil ways.** — In substance we find this warning reiterated by every prophet from Samuel to Malachi.

14. **Hardened their necks** (R. V., "neck") — "a metaphor taken from the stiffness of the neck of an ox, when with his full strength he resists the attempts of the farmer to put the yoke upon him, or to bring him to draw in it; and it aptly represents the self-will, earnestness and stubbornness with which the presumptuous sinner sets himself to rebel against God in the midst of warnings, convictions, judgments and mercies" (Scott). **Like to the neck of their fathers.** — The obstinate self-will descended from sire to son. **That did not believe in the Lord** (R. V., "who believed not in the Lord"). — This was the origin of all their sinfulness — a practical unbelief in God.

15. **Followed vanity and became vain.** — "By making and worshiping lifeless images the people became senseless, like unto them; and by worshiping imagined deities under these images they learned to imitate all the vices ascribed to these demons. Thus, among the Greeks and Romans the worshipers of Bacchus reveled in intemperance, those of Venus rioted in licentiousness, and those of Mars delighted in shedding human blood. The same is the case with modern idolaters. By worshiping Satan under various names, they were conformed to the very nature and imbibed all the hateful qualities, of that arch-apostate and rebel" (Scott).

16. **Left** (R. V., "forsook") **all the commandments** — went from bad to worse; from a partial obedience to total apostasy. "As soon as any other object is set up instead of God, all that He values has perished from man's worship" (Lumby). **Made a grove** (R. V., "an Asherah"). — See verse 10 above. **Worshiped all the host of heaven.** — "The Assyrian astral worship was probably introduced into the kingdoms of Israel and Judah

in the times of Pekah and Ahaz, and chapters 21: 3 and 23: 5, 11 show that it was common in Judah in the times of Manasseh and Ammon. But long anterior to this it may have been introduced in connection with the Baal and Ashtoreth worship of Phœnicia, for Ashtoreth was not without a sidereal character" (Terry).

17. **Caused their sons and daughters to pass through the fire** — In the Moloch worship. The image was hollow and a furious fire was kindled in it. When it became thoroughly heated children were thrown in by their own parents as a sort of expiatory offering, their dying cries being drowned by the noise of drums. See Ezek. 16: 21. **Divination and enchantments** — methods of inquiring what to do in an exigency, or of foretelling the future, by lot or by arrows with different marks on them, or by incantation, or other means. Joseph had a divining cup (Gen. 44: 5). **Sold themselves to do evil** — just as men used to sell themselves into slavery and give themselves wholly up to the will of their master.

18. **Removed them out of his sight** — out from the land on which His gaze was, humanly speaking, wont to be directed as the land in which He had chosen to place His name. "The causes of the captivity are recited under three heads: First, on entering Canaan, Israel adopted the idol worship of the people of the land, and would not listen to the warning of God's prophets. Secondly, the ten tribes made the molten calves. And, thirdly, they adopted the worship of Baal and Moloch and other idolatries from the more distant peoples, and indulged in all the practices of divination and enchantment which were attendant on these heathen forms of worship" (Lumby).

The removal was of that complete character which was frequently practiced by the conquerors of Western Asia. The ten tribes never returned to their land as a distinct people; and the contrast between their fate and that of Judah marks the Divine favor to the house of David, and to the people who never entirely cast off His worship. . . . Thus ended the kingdom of Israel, after a duration of just 255 years, under nineteen kings and seven dynasties, not reckoning among the latter the ephemeral usurpations of Zimri and Shallum (W. Smith).

FALLING HAIR RESTORED

After I was taken ill my hair commenced to fall, and turned gray rapidly. I commenced to use CUTICURA. The scalp became healthier and more natural every day. Now I have a crop of fine brown hair all over my head about an inch and a half in length. My nurse is delighted because the new hairs are brown. I never had very luxuriant hair, even in my youth. It is as thick on my head to-day as it ever was, and CUTICURA did it.

Mrs. J. M. LAWSON, 302 Hamilton st., Albany.

SPEEDY CURE TREATMENT for all SCALP DISEASES, with LOSS of HAIR. — Warm shampoos with CUTICURA SOAP, and light dressings with CUTICURA, purest of emollients.

Sold throughout the world. POTTER D. & C. CORP., Sole Props., Boston. How to Produce Luxuriant Hair, free.

Ask Your **Druggist** for a generous **10 CENT TRIAL SIZE** **ELY'S CREAM BALM** contains no cocaine, mercury or any other injurious drug. It opens and cleans the Nasal Passages, Allays Pain and Inflammation, Heals and Protects the Membrane.

CATARRH

COLD IN HEAD

Restores the Senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cts. at Druggists or by mail; Trial Size 10 cts. at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

Help for the Hair

is what a great many men and women are looking for; help against approaching baldness; help against whitening locks; help to restore the lost gloss to the hair; help against fading tresses; help for the scalp attacked by dandruff. AYER'S HAIR VIGOR offers just such help. It restores gray or faded hair to its original color, gives it length, thickness and gloss, and removes dandruff.

"My hair was rough and broken and began to fall out. The use of but one bottle of AYER'S HAIR VIGOR both checked the falling out and rendered my hair smooth, glossy and in splendid condition. It is the finest of dressings."—MRS. F. L. SMITH, Silver Creek, Miss.

"Some years ago my hair began to fall out and I became quite bald. By advice I tried

Ayer's Hair Vigor

and very soon my hair ceased to fall out and a new and vigorous growth made its appearance. My hair is now abundant and glossy."—THOS. DUNN, Rockville, Wis.

EDUCATIONAL

Maine Wesleyan Seminary and Female College

Kent's Hill, Me.
Fall term opens August 30.

Send for Catalogue.

Rev. A. F. CHASE, Ph. D., President.

Gordon Missionary Training School

Clarendon and Montgomery Sts., Boston.

Rev. Arthur T. Pierson, D. D., President, Rev. F. L. Chapell, Dean, Rev. James M. Gray, D. D., and others, Associate Instructors. A condensed and efficient course of preparation for men and women having a divine call to Christian work. Interdenominational. Evangelical. Spiritual. Practical. Tenth year opens October 4, 1898. Tuition free. For prospectus, address Rev. F. L. Chapell, Flemington N. J., until Oct. 1; after that date, at the school.

The Woman's College of Baltimore

offers earnest, well prepared young women facilities for obtaining a college education under the direction of specialists, with abundant laboratory appliances and modern methods. Climate mild, surroundings cheerful. Total yearly expense, three hundred and seventy-five dollars.

Programs mailed on application.

JOHN F. GOUCHER, Pres., Baltimore, Md.

EDUCATIONAL

Wesleyan Academy

Wilbraham, Mass.

Applications now received for Fall term, which opens Wednesday, Sept. 14, 1898.

Rev. WM. R. NEWHALL, Principal.

Boston, 9 Ashburton Place.

BOSTON UNIVERSITY Law School.

Fall term opens Wednesday, Oct. 5. For circulars address the Acting Dean,

SAMUEL C. BENNETT.

BOSTON UNIVERSITY School of Theology.

Free rooms and free instruction in the heart of Boston. Opens Sept. 21. Address the Dean, M. D. Buell, 12 Somerset St., Boston, Mass.

DUMMER ACADEMY

Massachusetts, South Byfield. Founded 1763. Prepares for Scientific Schools, Colleges or Business. Individual instruction. Location beautiful and healthy. New catalogue just out.

PERLEY L. HORNE, A. M.

Rhode Island, East Greenwich.

East Greenwich Academy

Founded 1803. Both sexes. On Narragansett Bay. Cottages. Electric light. Elegant new dining hall. Endowed. Twelve courses. September 12. Illustrated Catalogue.

F. D. BLAKESLEE, D. D., Principal.

Young Women's Christian Association

SCHOOL OF DOMESTIC SCIENCE AND CHRISTIAN WORK.

Courses for teachers, matrons, home-makers, city missionaries, pastor's assistants, Y. M. C. A. secretaries, etc. Eleventh year. Address for circulars, School of Domestic Science and Christian Work, 52 Berkeley St., Boston, Mass. (B. Y. W. C. A.)

THE **Portland School for Girls**

(Successor to the Bellows School).
163 Danforth St., Portland, Me.
Will open September 21, 1898.

Principals { CAROLINE M. CRISFIELD, AGNES LOWELL.

New Hampshire Conference Seminary and Female College

Tilton, N. H.

Fall term opens Sept. 6, 1898. College preparatory, Courses in Music, Art, and Commercial studies. Twelve teachers. Resident nurse. Steam heat. Electric lights.

Send for a Catalogue to the President,

GEO. L. PLIMPTON.

THE **Fisk Teachers' Agencies**

(Incorporated.)

EVERETT O. FISK & CO., Proprietors.

4 Ashburton Place, Boston, Mass.
156 Fifth Avenue, New York, N. Y.
1242 12th St., Washington, D. C.
25 King St., West, Toronto, Can.
378 Wabash Avenue, Chicago, Ill.
414 Century Building, Minneapolis, Minn.
730 Cooper Building, Denver, Colo.
525 Market St., San Francisco, Cal.
525 Stimson Block, Los Angeles, Cal.

Send to any of the above agencies for Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application.

Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating

$7,613,896.00.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

LASELL SEMINARY FOR YOUNG WOMEN

Auburndale, Mass.

SEMINARY FROM WOODLAND ROAD IN FRONT OF PRESIDENT BRAGDON'S HOUSE.

STUDIO.

MASSACHUSETTS, Auburndale (ten miles from Boston).

Lasell Seminary for Young Women

Suggests to parents seeking a good school consideration of the following points in its methods:

1st. Its special care of health.

Resident Nurse supervising work, diet and exercise; *abundant food* in *good variety* and *well cooked*; early and long sleep; a fine gymnasium furnished by Dr. Sargent, of Harvard; bowling alley and swimming-bath; no regular or foreknown examinations, etc.

2d. Its broadly planned course of study.

Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists: with one hundred and twenty pupils, a faculty of thirty. Four years' course; *in some things equal to college work; in others, planned rather for home and womanly life.* Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of High Schools.

3d. Its home-like air and character.

Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room, etc.; comforts not stinted.

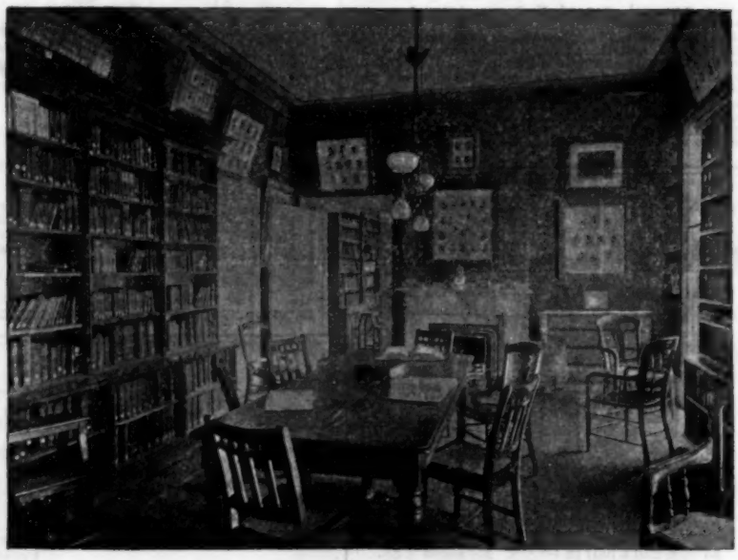
4th. Its handiwork and other unusual departments.

Pioneer school in scientific teaching of Cooking, Millinery, Dressoutting, Business Law for Women, Home Sanitation, Swimming.

Regular expense for school year, $500. For illustrated catalogue address (mentioning ZION'S HERALD) C. C. BRAGDON, Principal.

Jennie June says: "It is the brightest, most home-like and progressive boarding-school I ever saw."

Mary J. Safford, M. D., of Boston, said: "I believe you are honestly trying to *educate and not veneer* young women for life's duties."



THE LIBRARY.

SEMINARY BUILDING.

CORNER IN DINING-ROOM.